

LETTERS

Opinions expressed below are not necessarily those of "Episcopal Churchnews" or its editors.

► DROP 'PROTESTANT'

You have produced one eloquent editorial urging us to cling to the obsolete name of the Protestant Episcopal Church, yet in practice you have denied your own plea for you do not entitle your excellent journal *Protestant Episcopal Churchnews*.

Actually, like old soldiers, the name Protestant Episcopal is simply fading away. Its only significance is legal.

In this great missionary area of the Southwest, our Church is growing from vast numbers of unhappy Protestants and a not inconsiderable number of unhappy Romanists. These voluntary converts, who are 90 per cent unknown to the clergy when they appear at Adult Confirmation instruction, have a secure feeling that the Episcopal Church has something to offer them that is both distinctive from Protestantism and Romanism and yet is not hostile in its teaching to anyone.

I believe the healthy condition of the Anglican Congress of last August in Minneapolis has cured us of the nervous disease of supposing we shall go to pieces if we settle on the common name of our Church and legally, as well as actually, call ourselves *Episcopalian*s.

(THE REV.) FRANCIS J. BLOODGOOD
TULSA, OKLA.

► LIKED CONVERSION PIECE

Bernard Iddings Bell's article on conversion is the best of anything I have ever read of his writings.

He has deepened and mellowed and you have him at his best. I have detested and tried to controvert a lot that he did in the past, but now, in this time of affliction, he has overcome me.

To what he writes, I say "Amen."

(THE REV.) R. B. GRIBBON
TRAPPE, MD.

► VITAL LINKAGE

I was very much interested in your editorial, "Another Kind of Segregation."

The question often arises in the form of a challenge as to what our schools and colleges are doing in linking the spiritual with the intellectual. . .

We cannot over-emphasize the spiritual side of our boys' and girls' education during these trying times.

REGINALD L. LYNCH
FRENCH DEPARTMENT
ST. AUGUSTINE'S COLLEGE
RALEIGH, N. C.

► RESPECT LACKING

Recently it was my privilege to visit Christ Church, Philadelphia. Both as an American and as a churchman, I was greatly impressed by the many things of historical interest—the graves of seven signers of the Declaration of Independence, the Prayer Book with the name of the king crossed out and the President inserted, the pews of many historic personages, and, in the choir, the final resting-place of the American apostle, Bishop White.

My enjoyment was marred by the
(CONTINUED NEXT PAGE)

Do people take too much for granted?

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arrival, just as I got there, of a bus-load of sightseers, who trooped into the church, sat in the pews and listened to a lecture by their guide, who stood at the head of the aisle, within a yard or two of the tomb of the first Presiding Bishop.

It would seem to me that this lecture could be given in the churchyard or in the narthex. Both as a place of national interest and as a building consecrated to the worship of Almighty God, a bit of respect should be paid to Christ Church.

(THE REV.) RAYMOND L. HOLLY
WATSEKA, ILL.

► 'MAGNANIMOUS VIEW'

May I express my appreciation of the poem, *Locked Door*, by Lori Petri, that appeared in a recent issue of *ECnews*.

It pictures the magnanimous view of God that we in the healing movement like to share with our friends.

Let me take this opportunity to thank you for the requests for samples of our magazine ("Sharing") that we are getting from your readers in response to our advertisement.

ETHEL T. BANKS
MANAGING EDITOR
SAN DIEGO, CALIF.

► INFORMATION NEEDED

I am collecting material for a book and would like to contact churches that have recently done any reconstruction or redecorating.

Can you give me names of any or could you put an entry in your publication, with my name and address, so that they would contact me directly?

I am the author of "Flower Arrangements in the Church," "Good Housekeeping in the Church," etc.

(MRS.) KATHARINE M. MCCLINTON
450 EAST 63RD STREET
NEW YORK 21, N. Y.

► 'JOYFUL EXPERIENCE'

The feature story in the Aug. 21 issue, "Searching the Scriptures," by Dr. Robert C. Dentan, promises a helping hand from one who is not only eminently able to guide, but who will bring those who follow to a joyful experience, if he continues in the vein in which his introduction is written.

This article has stirred up my imagination to the extent that I am planning to submit the plan to our Prayer Group, which meets bi-weekly, and hope that we may follow this series as a group. Personally, I don't want to miss an issue.

(MRS.) HAZEL B. SANDERSON
WATERBURY, CONN.

► AGAINST NAME CHANGE

The proposal to drop "Protestant" out of our official name is one of those apparently trivial matters, on which, however, great principles depend. Often innocently urged as merely a convenient shortening, it derives its major organized drive from a relatively small group who definitely want to disassociate the Protestant Episcopal Church from the other Protestant churches and from its own Protestant heritage.

These Catholics tell their people and everybody else that our Church is Catholic and not Protestant. But since their arguments are plainly refuted by our official name and the title page of our Prayer Book, they want to be rid of this embarrassment.

(CONTINUED ON PAGE 4)

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EDITORIAL

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LETTERS

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BACKSTAGE

THIS is one of those "losses" that have a happy ending. It has to do with Betsy Tupman, who joined *ECnews*' staff nearly three years ago. I remember well when she first walked into the press room we had set up in Boston's Hotel Statler for coverage of the 1952 General Convention.

Then, Betsy was on leave of absence from her job as parish secretary at All Souls Church in the nation's capital. She had held that job for about ten months, and during that time had returned to a television-newsreel outfit for a month to join a team that covered both the Democratic and Republican conventions, held that year in Chicago.

Her 'temporary' job in Boston with *ECnews* was to cover the Woman's Auxiliary Triennial. That she did a really great job was underscored when Betsy came to work for *ECnews* as Woman's Editor sometime in November of that year, or almost before the noise of the



1952 General Convention had faded. And since then she has devoted much of her time to covering the Woman's Auxiliary throughout our Church and in writing a special feature appropriately called the *Woman's Corner*.

Betsy Tupman is no more. Now, she is Mrs. William Carter Deekens, and so under the by-line Betsy Tupman Deekens will continue her column and carry on as our news liaison with the Auxiliary. On July 30 Betsy and Bill, sports writer for the *Richmond News Leader*, were married in—as you might well imagine—All Souls Church in Washington by the Rev. Frank W. Blackwelder, for whom she was working when she took that leave of absence in 1952. Mr. Blackwelder was assisted by the Rev. Dr. W. Leigh Ribble, one of *ECnews*' senior editors.

As I look back on *ECnews*' first three years, I recall with a certain amount of romantic nostalgia that wedding bells have rung for six *ECnews*ers. Who said Richmond didn't have a lovely climate?

Maurice E. Bennett Jr.

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Their campaign is, therefore, part of their total effort to de-Protestantize our Church, and so is an attack upon its fundamental comprehensive character. For, as most of us are glad to admit, our Church is both Protestant and Catholic, and the name of our Church, Protestant Episcopal, imperfectly but effectively describes that double character. It ought not to be changed by a one-sided dropping of either descriptive adjective.

(THE REV.) L. BRADFORD YOUNG
MANCHESTER, N. H.

(ED. NOTE: General Convention, meeting in Honolulu, has defeated a resolution for a name change, but it is doubtful if that will bring an end to the controversy.)

► TEACH, DON'T PREACH

After reading the fine editorial, "On Hearing Sermons" (ECnews, Sept. 4.), the thought occurred to me that someone ought to presume to speak out for the lay people and inform the clergy what we do and do not want in the line of sermons.

Firstly, it is certain that no one enjoys listening to a dull, erudite, prepared speech that is read in droning monotones. Fortunately, there are few priests who fit into this category, and they have small, erratic congregations simply because they drive good churchmen away with their boring monologues.

On the other hand, we know of those wonderfully dynamic priests who hold their congregations spellbound for 20 minutes each Sunday morning. The only disadvantage involved here is that, should the priest be called away, the parish collapses.

And then there is the average preacher who spends many hours preparing that kill-joy each and every Friday or Saturday night.

Except for the unfortunates who must read their paper each week, the problem becomes not one of delivery, but one of content. I know of hundreds of ostensibly good Christians who still don't know why they go to church on Sunday or any other day; and if they do, they don't know why they attend this or that church.

It would seem to me that every effort ought to be expended to teach our lay people the Faith, its history, traditions and ramifications. Now you say, "But that is just what I am doing." Is it? Who would like to guess at the hundreds of people who are being sermonized out of their pews every Sunday, notwithstanding those who are already gone.

To sum up what I am trying to say requires just three words: Teach, don't Preach. Stop sermonizing and start teaching on an intelligible level; teach the Gospel, teach the Faith, teach the Church, but teach it all.

I know of one priest who bends over backwards to keep from conveying the suggestion of a sermon. He rarely, if ever, steps into the pulpit. Instead he chats in a friendly, familiar way from the center of the chancel, as near as he can get to his congregation.

As I suggested above, teach the historic Faith, its traditions and ramifications, but don't preach it.

GEORGE K. GREGORY
WHEATON, IL

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by J. V. LANGMEAD CASSERLEY

Reflections Behind The Wheel

PART III THE GENERAL character and the chief substance of our road laws and traffic regulations suggests that in the minds of those responsible for them, and of the public which supports them, the main cause of accidents and loss of life on the roads is excessive speed. No doubt there is some truth in this, although there are other important causes which should also be taken into account. The design and planning of the roads, the widespread lack of that all-important faculty of judgment about which I wrote in Part II of this series, indulgence in alcohol immediately prior to driving, all these are factors every bit as important as the speed factor.

There is much to be said for a very restrictive speed limit in urban areas, but it may be doubted whether speed limits on open roads are equally useful. Take for example a fairly straight open road in a rolling rural scene. The speed limit is officially placed at, shall we say, 45 m.p.h. There will be many times at which considerably higher speeds could be indulged in without danger by a driver equipped with the faculty of sound judgment and a vehicle in good condition.

On the other hand, there will certainly be many occasions on which even the legal speed of 45 m.p.h. will be excessive and dangerous. In this area, as in so many others, we are so obsessed by the possibility that the law may be broken that we fail to see we are equally in danger from the man who habitually keeps on the edge of the law but just inside it.

The 45 m.p.h. speed limit tends to mean in the minds of many people not so much, not *more* than 45 m.p.h., as not *less* than 45 m.p.h. In other words we tend to cling to the maximum which the law permits as though it were a kind of natural right, almost a duty.

Law and Grace

New Testament Christianity, with its observation of the distinction between law and grace, and its experience of a very real and deep tension between them, has something to teach us here of profound sociological consequence.

The general tendency is for men to be very niggardly in their relation to law. Even habitually law-abiding men are apt to keep inside the law, but only just inside. We need to ask ourselves the question: Does law state the maximum requirements or the bare minimum?

For Christianity, law cannot state the maximum human requirements and so it is that man cannot be saved either spiritually or physically merely by keeping the law. If we regard law as the sole restraint on self-indulgence, so that

within the limits of the law the self can be indulged quite freely and without guilt, then the very notion of law is being most gravely abused.

From the Christian point of view the reign of grace begins where the rule of law ends. There is no necessary conflict between them. It is simply that the one cuts far deeper than the other. The Christian knows that in this life it is necessary again and again to go beyond the law, that the great grace of good sense and a responsible regard for the lives and security of other people repeatedly requires of him more than the law requires.

It would not be altogether misleading to describe grace as the spirit of the law, so that we cannot truly keep the law simply by observing its letter and ignoring its spirit. To some extent it is true that the more profoundly men are influenced by the spirit of the law the less necessary it is to spell out the letter of the law in all its details.

Indeed it is not really possible to spell out the law in all its details. In the last resort, law necessarily becomes somewhat imprecise, and we have to say that what is required of men depends, within certain broadly definable limits, on the circumstances in which they find themselves.

To rely—as the purely legalistic mind constantly tends to do—merely on the broadly defined limits, and to ignore the particular circumstances is to fall well below the level established by the Christian understanding of the true relationship between the rule of law and the realm of grace. The Christian ideal is thus much more than any mere observance of the letter of the law. Rather the Christian aims at a deeper conformity with the underlying spirit which lurks behind the law, and this spirit of the law is a more exacting guide and critic of human conduct than the law itself can ever hope to be.

The Slow Driver

We are so vividly aware of the menace of the reckless speed merchant that we sometimes ignore the opposite danger of an excessive and intemperate refraining from speed, which characterizes a not inconsiderate minority of drivers. The habitually slow driver can also be something of a menace, if only because he so often goads other people into rash and inconsiderate action. Route 1 north of Portland, Maine, with its many twists and turns and hills, is always rather a slow run, particularly during the summer vacation season when it has to take a much greater volume of traffic than it is designed to carry.

A few weeks ago I found myself in a great concentration of cars and trucks caused by the adamant refusal of the driver of a comparatively new and obviously well-conditioned car to proceed at more than 25 m.p.h. The weight of traffic moving south-

(CONTINUED NEXT PAGE)

by J. V. LANGMEAD CASSERLEY

COMING EVENTS

(D, diocesan or district; P, provincial; R, regional; N, national)

DATE	LOCATION	EVENT
Sun. Oct. 16	Everywhere	(N) Laymen's Sunday, NCC.
	300 radio stations*	(N) The Episcopal Hour, Dr. T. P. Ferris, "What Makes Life Worth Living?"
	ABC-TV network Channel 7	(N) "Dean Pike," Dean Jas. A. Pike, 1:30-2 P.M., EDST.
	ABC radio	(N) "Doing the Truth," Dean Jas. A. Pike, 10:15 P.M.
Mon. Oct. 17	Trenton, N. J.	(D) Annual meeting of Youth Consultation Service, Trinity Cath.
Oct. 17-18	Portland, Ore.	(D) Special convention to elect a bishop coadjutor.
Oct. 17-19	Monteagle, Tenn.	(R) College clergy conference, DuBose Center.
Oct. 17-21	Dioc. of N. Mich.	(D) Leadership training visitation from NC.
Oct. 17-23	Dioc. of R. I.	(D) Leadership training visitation from NC.
Tues. Oct. 18	Everywhere	ST. LUKE
Oct. 18-20	Springfield, Mass.	(N) Convocation on Church in Town and Country, NCC, Theme: "The Christian Mission in the Rural-Social Process."
Wed. Oct. 19	South Bend, Ind.	(D) Woman's Auxiliary, The Deanery.
	Los Angeles, Calif.	(D) Daughters of the King assembly, St. John's Church.
Oct. 19-20	Alexandria, Va.	(D) Woman's Aux. annual meeting, St. Luke's Church, Wellington.
	Augusta, Ga.	(D) Clergy conference, St. Paul's Church.
Oct. 19-21	Albany, N. Y.	(N) Church and Work Congress, Theme: "Man at Work in God's World." Speakers: Dr. Arnold Toynbee, Hon. Henry C. Lodge, Bishop Emrich, Hon. J. F. Mitchell, Cath. of All Saints.
	Carrabelle, Fla.	(R) College clergy conference, Camp Weed.
Thurs. Oct. 20	Trenton, N. J.	(D) Clergy conference, Trinity Cathedral.
	Detroit, Mich.	(D) UTO workshop, All Saints' Church.
Fri. Oct. 21-23	Buckeytown, Md.	(D) Parish Life conference, Claggett Conference Center.
Sat. Oct. 22	Local radio*	(N) "Another Chance" with Peggy Wood and Cynthia Wedel.
Oct. 22-23	Menomonie, Wis.	(D) Laymen's conference, Bundy Hall.
Sun. Oct. 23	Everywhere	(N) World Order Sunday, NCC.
	300 radio stations*	(N) The Episcopal Hour, Dr. T. P. Ferris, "Our Regrets."
	ABC-TV network Channel 7	(N) "Dean Pike," Dean Jas. A. Pike, 1:30-2 P.M., EDST.
	ABC radio	(N) "Doing the Truth," Dean Jas. A. Pike, 10:15 P.M.
Oct. 23-27	Camden, S. C.	(D) Mission by Rev. Harold Frankham, Grace Church.
Mon. Oct. 24	Everywhere	(N) United Nations Day.
Oct. 24-25	Brooklyn Hts., N. Y.	(R) Long Is. urban conference on juvenile delinquency, Church of St. Ann.
Oct. 24-26	Washington, D. C.	(N) National Conference on Spiritual Foundations, Theme: "Civilization and Religion," Hotel Sheraton-Carlton.
	Way, Miss.	(R) College clergy conference, Conference Center.
Tues. Oct. 25-26	Lancaster, Pa.	(D) Woman's Auxiliary annual meeting, St. John's Church.
Thurs. Oct. 27-28	Austin, Texas	(R) College clergy conference, Camp Allen.
Fri. Oct. 28	Everywhere	ST. SIMON and ST. JUDE.
Oct. 28-30	Richmond, Va.	(D) Adult leadership conference, Roslyn.
Sat. Oct. 29	Local radio*	(N) "Another Chance" with Peggy Wood and Cynthia Wedel.
	Norfolk, Va.	(D) Laymen's conference, Talbot Hall.
	San Francisco, Calif.	(D) Woman's Auxiliary fall assembly, St. Peter's Church.

*See local newspaper for time and station. Heard in some cities on other days.

ward in the other lane was so great that it was rarely possible to pass him, and so we crawled along behind at a pace which he was in effect dictating to us all.

The result was a large number of wild and reckless efforts to get by. When at last after about 40 or 50 miles the road did broaden out and it was possible for a whole procession of us to get by, we found the driver laughing at us with an obvious relish and triumph and shouting 'road hog' as each car went past.

I suppose he had never paused to consider the very good reasons why some of the drivers behind him might have had to make all possible speed. For all he knew one might have been hurrying to the deathbed of a friend; another might perhaps have been some young man hastening to ask the lady of his heart to join her life with his in marriage; another might equally well have been pushing on to reunite himself with his family after a prolonged absence. There are often so many good reasons in our hurried modern world for travelling with as much speed as good sense allows.

In a culture pattern like ours the slow driver can be a real menace to public safety, and in the event of an accident he must bear some of the guilt.

Our society produces a large number of people of the type described by the psychologists as "extroverts," people who are primarily concerned with and interested in processes which they operate external to themselves. This is nobody's fault, it is just the way our society is. Large numbers of our contemporaries are engaged in engineering and commerce and other occupations which involve the constant manipulation of external processes.

The great and natural public interest in science and technology tends to mould us psychologically in the same way. Extroverts have certain well-known psychological weaknesses. In general they are not patient or self-restrained, and they have no deep understanding of other people with temperaments very different from their own. They lack the philosophy, the sense of the comedy of life, the inward spiritual resources that would enable them to cope with the ordeal of frustration. Their society encourages them to be ambitious, go-ahead men who get things done. It is difficult for them to learn that what is normally a much-praised public virtue can become a private vice every time one takes the wheel.

To goad such men into moods of violent impatience in which they will often take ill-considered risks is a very dangerous and culpable proceeding. Thus in his own way the habitual slow driver is just as much a menace to road safety as the habitual speed merchant.

What we really want is neither drivers who are habitually slow nor drivers who are habitually fast but drivers who have the judgment to sense the circumstances in which speed is appropriate and to recognize the conditions in which great self-restraint in the matter of speed is not only a piece of prudence and common sense but also a moral duty.

THE CHURCH ACROSS THE NATION

Three-Year Program For Women Undergirded By Worship, Faith

The women of the Church could very well have rested on the laurels of a record \$3,209,197 United Thank Offering in Honolulu, but instead they turned quickly to considering what conditions they wanted to better.

For the coming triennium, the Woman's Auxiliary Triennial, meeting in conjunction with General Convention, outlined their aims in a Statement on Christian Citizenship in which they challenged all women to a greater concern about human relationships, beginning in the home and extending throughout the world.

In this program of study and action, undergirded by worship and faith, the women outlined specific needs ranging from those of the aging, the ill and the mentally disturbed in communities to ways of achieving peace and promoting beneficial use of atomic power.

They approved the following recommendations for study and action during the next three years:

- Ways of meeting special needs of certain groups in communities such as children and young people, the aging, ill and mentally disturbed.
- Prevention and control of alcoholism.
- Integration of racial and cultural minorities into the full life of the Church.
- Special problems and needs of minorities, such as Indian, Negro and Oriental Americans; migrant agricultural workers of whatever national or racial background, and Spanish-speaking people.
- Use of economic power of the U. S. to help weaker nations develop their own economy and national life.
- Role of the U. S. in search for ways of achieving peace and pro-

moting beneficial use of atomic power.

But, the women made clear:

"We believe it especially important that parents be held to recognize and accept as part of family life the obligation of training for citizenship based on Christian principles."

All of this augments the principles adopted by the women in 1952 and reaffirmed in Honolulu: Support of the United Nations; assistance to underdeveloped areas of the world; resettlement of homeless peoples; protection of our freedoms, and extension of human rights both at home and abroad.

In their new program's introductory summary, the women stated: "As His witnesses we must be con-

cerned about our relationships with people, our local community, about the whole life of the nation and about the welfare of people all over the world.

"We believe, therefore, that both individuals and groups must study the issues of the world in which we live, must reach Christian judgments and must bear witness through Christian action . . ."

Part of their "action" in the Triennial meeting is the allocation of United Thank Offering funds. The three-million-dollar-plus total includes \$60,000 estimated interest and breaks down into these categories:

(1) pension funds capital accounts, \$300,000; (2) national Church program, \$1,277,000; (3) special support of Church work, \$296,000; (4) special capital gifts, \$1,095,700; (5) special support of cooperative missionary projects, \$80,400, and (6) special discretionary, \$160,097.

A number of UTO allocations were made for the first time. Under capital gifts, \$100,000 was earmarked for

At Honolulu Triennial: A challenge to be 'His Witnessing Community'



rebuilding the Julia C. Emery Hall for Girls in Bromley, Liberia. This was given originally by the Woman's Auxiliary in memory of the woman who was for 40 years its executive secretary.

Also provided for the first time were \$10,000 for the Canterbury Club program; \$15,000 for Christian literature for Latin America in its languages, and \$65,000 to build a woman's dormitory at Japan's International Christian University near Tokyo.

Included in the "support of Church work" category are annual grants for three years of \$10,000 to St. Margaret's House, Berkeley, Calif., the Church's west coast training center for women, and \$30,000 for the recruiting of women workers by the Auxiliary.

Another part of the women's "action" in Triennial is consideration of resolutions which, if adopted, are carried home by delegates to bring to the attention of their parishes and dioceses.

One resolution introduced by the Diocese of Quincy called for a third house of General Convention, but this died in the Committee of Reference, which failed to report it out.

Another "bill," introduced by the Diocese of New York, proposed that the name of the Woman's Auxiliary be changed to "The Women of the Protestant Episcopal Church," and received considerable discussion by delegates, who finally voted to refer it to their National Executive Board for consideration.

This action, an observer pointed out, was significant and means that the name-change may very well go through in the future. The matter has come up at other Triennials, but has received little consideration.

If it does go through, it can be considered as one more effort of the Woman's Auxiliary to de-emphasize organization, as such.

Mrs. Theodore Wedel, presiding officer, pointed out to *ECnews* that one central theme running through the whole Triennial was that in the past women have tended to think of organization as an end in itself; whereas, delegates agreed, they should be thinking: "Let's have just what organization we need so that we may concentrate more on our jobs as 'His Witnessing Community.'"

Meanwhile, those resolutions adopted include:

Preparation for Worship and Witness: Called on delegates to form the habit of daily Bible-reading, partici-

pation in prayer groups and other activities that deepen their spiritual lives.

Another Chance: Diocesan and district auxiliaries were urged to extend the missionary work of the Church by making this radio program available in their areas. The program is a taped series of 15-minute presentations of typical family problems and experiences, with the Christian answers and attitudes toward them.

Armed Forces Chaplaincy: Stated that the women share the concern of the House of Bishops and House of Deputies over the need for more chaplains and called on women to try to interest young men in this type of ministry.

Girls Friendly Society: Urged women to support with their interest and influence the World Council of the GFS, proposed at its London meeting and awaiting ratification of the different branches (*ECnews*, Aug. 7).

Not all the women's "action" was in the form of their Statement on Christian Citizenship; allocation of UTO funds, or resolutions adopted. Another part of their "action" was their very presence at the Triennial, an eloquent witness to their theme, "His Witnessing Community."

Both Mrs. Wedel and Mrs. Arthur M. Sherman, the Woman's Auxiliary executive secretary, expressed their justifiable pride in the near 100 per cent attendance.

There had been some talk around the Church that Honolulu was too far to expect the complete representation a Triennial should have. But, out of a possible 100 dioceses and districts, 97 answered "present" for roll call, and 95 per cent had full delegations. The only areas not represented were those which are often unable to send delegations: Haiti, the Dominican Republic and the Convocation of Churches in Europe.

This meant a total of 457 delegates, but a voting strength of 480, since executive board members, provincial presidents and the presiding and assistant presiding officers, although not delegates, do have a vote.

Mrs. Wedel guessed that this was probably the most fully-represented Triennial the women have had.

Mrs. Sherman reported that for the first time a Liberian delegate attended the meeting. Liberian missionaries have often participated in Triennials, but not as delegates.

The women, she said, also heard talks from eight representatives of

the foreign mission field who gave delegates brief pictures of the work they were doing. A total of 17 missionaries were present. All, she continued, added to the international tone of this first Triennial held outside the continental limits of the United States.

The central theme woven throughout the entire Triennial meeting was, of course, witnessing. The 1955-58 program emphasized witnessing; the resolutions adopted urged greater witnessing; the record UTO itself was a witness to the women's stepped-up missionary efforts in the last three years; the fine attendance in Honolulu was a witness to the women's support of the auxiliary's work; also to their desire to be better witnesses and help their fellow members back home do the same.

Some of the delegates commented that they had gotten more practical suggestions to take home to their parishes than ever before.

Considered particularly helpful in stirring the women to fuller witnessing, with emphasis on the individual's responsibility, were meditations led by Bishop Everett H. Jones of West Texas; a panel discussion moderated by Miss Avis Harvey, WA Educational Secretary, and small-group Bible study.

Bishop Jones delivered what was termed a keynote address and later conducted a series of two meditations developing the Triennial theme. He said, in effect: We can't just sit back and enjoy our religion ourselves; we must be witnesses in our homes . . . our communities . . .

And assisting Miss Harvey on the panel were Miss Carmen Woolf, Brazilian missionary, and the Rev. John Midworth and the Rev. M. Moran Weston, both National Council officials, Mrs. G. Russel Hargate of the Auxiliary's National Executive Board, played the part of Mrs. Average Churchwoman who asked the questions and got the answers which developed the panel's theme, "One in Witness."

Miss Woolf summed up neatly the group's purpose when she stated: "We must stop thinking of missionaries as 'special' people—just those sent out to the mission field; every Christian is a missionary . . ."

For three mornings of the Triennial, delegates met for Bible study in small groups. This had the two-fold purpose of serving as a basis for their work and teaching the women the method to take back to their parishes.

Comment from all: This is marvelous. Let's do it again next time.

Looking back on the two weeks in Honolulu, two of the Auxiliary's leaders, who played vital roles in the planning and operation of the Church-wide meeting, reflected the feeling of all.

Mrs. Sherman: "I thought it was the happiest Triennial I've ever attended—the spirit was wonderful and the hospitality of the people in Honolulu very fine. Mrs. Wedel was an excellent presiding officer . . . It was all delightful."

Mrs. Wedel: "Progressive . . . enthusiastic . . . couldn't have been better . . . The atmosphere in Honolulu is so friendly. Friendliness is their tradition. This was somehow catching, and the Triennial delegates as well as General Convention delegates seemed to relax and achieve more of a feeling of fellowship than at those meetings held in 'big cities' . . . Don't think we've ever had a convention run more smoothly . . ."

For the Triennial's presiding officer, herself, it also marked another step in the direction of fuller service to the Church. About her election for the first time as a member of National Council (*ECnews*, Oct. 2), she was "just thrilled."

Australia Bound

Presiding Bishop Henry Knox Sherrill, looking chipper after catching his breath for a while after General Convention ended, left two days later for Australia to address a general conference of Anglican churches.

His Australian visit is the result of an invitation from the Most Rev. Howard W. K. Mowll, Primate of Australia and Tasmania.

Before leaving, Bishop Sherrill, in talking to newsmen, was most enthusiastic about the Honolulu convention. "We had a wonderful time and we're grateful to all the people of Hawaii for helping to make it a very good convention."

He added, "All the members are tremendously enthusiastic over the reception received here."

When one reporter asked if another convention would be held in Honolulu the bishop replied, "We've got a lot of cities in the U. S. It's possible, but it won't be during my time. But everyone would like to come back."

Thus saying "aloha," he stepped aboard an airliner, headed for a busy session "down under."

REINHOLD NIEBUHR

The individual and social dimension of our existence

THE strange and happy turn of events in recent months, which has seemed to remove the spectre of imminent catastrophe from the minds of our generation, reminds us once more of the social dimension of all human existence.

Whatever may have been our private woes or hopes, our intimate perils and plans of redemption, we were and are so definitely related to the destiny of our nation, our civilization and the fate of mankind. Our most fervent prayers were for the future peace of our generation. We may be highly unique and individual in the pinnacle of our being, but we are related to all mankind at its base (or is it perhaps at its pinnacle?).

These two dimensions of our existence present us with one of the most perennial problems of our faith. "Religion is what men do with their solitariness," declared the great philosopher, Whitehead; and there can be no question but that the ultimate heights of religious faith are uniquely individual. Luther was wont to use the struggle of the soul with the fear of death as a symbol of the individual character of faith.

Our final contact with God is made in solitariness. But having been made, it affects the whole of our existence including our sense of responsibility for our community and civilization.

On this point Biblical faith is a better norm for us than either extremely authoritarian forms of faith which introduce a priest of the Church between the soul and God, and those forms of pietistic individualism which flourished in

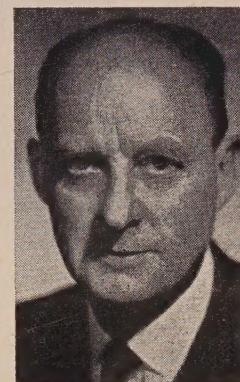
Protestantism in the 18th and 19th centuries. Pietism robbed the Christian faith of all broad social significance in an effort to strengthen the individual's relation to God. Thus height was bought at the price of breadth.

In contrast, the Prophets certainly had an individual experience of God and a dialogue with Him. But that dialogue always resulted in some message for the whole of Israel, some interpretation of its mission, some challenge to its collective conscience.

The Prophets had an individual experience of God, but that experience always was relevant to the destiny of the whole community. Even in the New Testament the hope of a consummation of a final redemption is not for the immortality of the individual but for the completion of the whole human enterprise in a "general resurrection" and "Last Judgement."

If we consider our situation in the light of our Biblical faith, we must come to the conclusion that neither our individual responsibilities, sufferings, sins and need of redemption, nor our collective destinies and hopes and fears, are cancelled out one by the other. We are as we have always been, individuals who meet the ultimate issues alone with God and we are members of communities and civilizations whose fate is intimately bound up with our brethren.

Neither a religious individualism or a religious collectivism is the answer to the human problem. The Biblical faith recognizes and clarifies both the individual and the communal dimension of human existence.



Delaware School Observes 25 Years' Accomplishment

A quarter century of progress is being marked educationally in the Diocese of Delaware, with the observance of the 25th anniversary of the founding of St. Andrew's School, Middletown.

An ambitious program of activities has called for three days of religious, social and athletic events running from Friday, Oct. 14—actual date of the school's dedication in 1930—to Sunday, Oct. 16.

Delivering the main address was the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine in New York City.

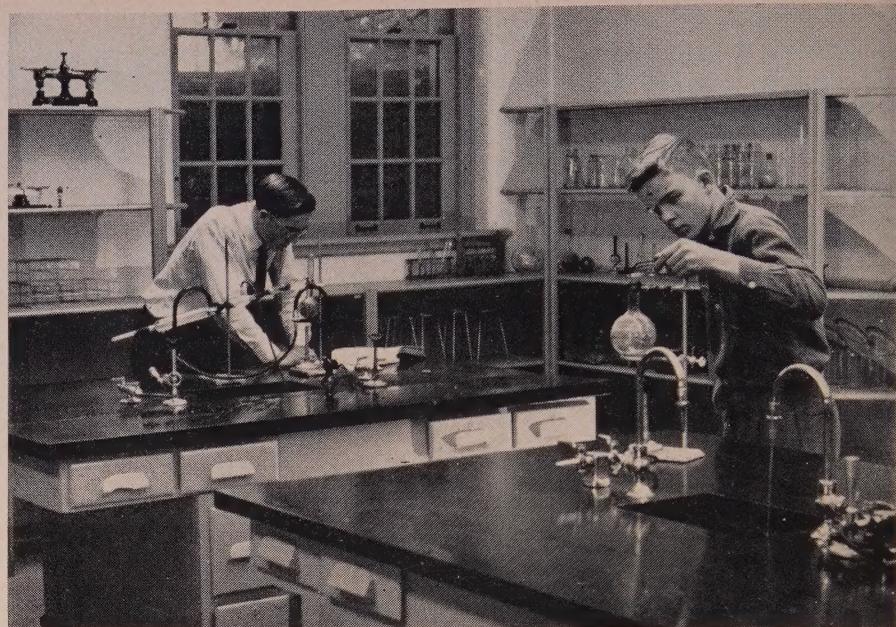
Joining him were a host of civic, educational and religious dignitaries, including Bishops Arthur R. McKinstry, retired, and J. Brooke Mosley, the present diocesan; the Rev. Dr. Walden Pell, II, the school's headmaster; the Rev. Charles Leech, president of Delaware's Standing Committee; Congressman Harris B. McDowell, Gov. J. Caleb Boggs, Dr. Gaylord Harnwell, president of the University of Pennsylvania; Dr. Kenneth Ketchum, headmaster of St. Andrew's College, Aurora, Ontario, Canada, bringing greetings from schools throughout the world dedicated to St. Andrew, and Dr. Greville Haslam, headmaster of the Episcopal Academy in Philadelphia, representing Episcopal Church Schools.

Following the convocation, the cornerstone of a new library was laid. The library is part of a new \$950,000 wing being constructed. It will be named "The Irene du Pont Library" in honor of Mrs. Irene du Pont, a generous donor to the school and sister of the founder, the late Alexis Felix du Pont.

A carillon tower connecting the new wing with the present building will be dedicated to the memory of Richard Chichester du Pont, son of the founder, who died in a glider accident during World War II. He was a pioneer in the field of gliders.

Founded on the principle that "man's knowledge of right and wrong has been revealed by Almighty God and demonstrated by the life and teaching of Jesus Christ," St. Andrew's entered its official formative stages at a luncheon, Aug. 11, 1927, where it was the chief topic of conversation between its founder, Alexis du Pont, and the then Bishop of Delaware, the Rt. Rev. Philip Cook.

During 1929 and 1930 construction went forward on the beginning



Life is composed of the right 'elements' at St. Andrew's School

of a group of buildings described, architecturally, as collegiate Gothic.

The Rev. Walden Pell, II, a New Yorker, who had attended St. Mark's School in Southborough, Mass., Princeton University, and Christ Church, Oxford, as a Rhodes Scholar, and who was at that time on the faculty of the Lenox School, Lenox, Mass., was chosen headmaster. A faculty was engaged and the school opened, Sept. 19, 1930, with an enrollment of 30 boys.

It was dedicated on Oct. 14 of that year, on the 10th anniversary of Bishop Cook's consecration.

Although not officially listed as a diocesan institution, St. Andrew's has the present bishop of the diocese as president of its Board of Trustees and maintains a close Church connection. The student vestry gives about half its yearly receipts of some \$1,600 to the diocese, and the school is often the site of diocesan conferences for laymen and young people.

With sacred studies an integral part of its curriculum and daily religious services held in the chapel, the school, which covers the five grades before college, fulfills its founder's concept of a place where Christian principles and teaching would be emphasized in a Church atmosphere.

A scientist, musician and classical scholar in addition to his position as vice-president of a large industrial firm, the late Alexis du Pont would find gratification in the fact that the school's high standards have produced several Phi Beta Kappas, one Rhodes Scholar, a Fulbright Award

winner and numerous Doctors of Philosophy and Medicine.

In the field of professional attainment and civic distinction, St. Andrew's graduates list among their numbers a candidate for Congress, two assistant U. S. attorneys, editors of large city dailies and large-circulation magazines, five clergymen, five seminarians and several teachers in schools and colleges.

Balanced by a rounded athletic program and training in music, woodworking and art, today's enrollees, averaging 150, face a college preparatory curriculum grounding them in foreign languages, history, English, mathematics and the sciences.

Long Island Gift

When the first diocesan night school of theology opened its doors early this year at Garden City, L. I., it was a pioneering move.

Now the school—the dream of its principal and Long Island's diocesan, the Rt. Rev. James P. DeWolfe—is ready to take another step forward.

By the fall of 1956 it is hoped that a building will be completed on the ground of the Cathedral of the Incarnation that will provide a chapel for the school, an auditorium, classrooms, the J. Clarence Jones Memorial Library and offices for the diocese's bishops and the school staff.

To be known as the George Mercer, Jr., Memorial Building, the new school plant is the gift of Mrs. Helen B. Mercer, of New York City.

The building is being constructed and endowed in memory of her husband and "in thanksgiving to Almighty God for the comfort and peace which she and her husband derived from the teaching and practice of the Catholic Faith by the Episcopal Church."

Seminary Enrollments At 1,207; Exceed '54 COVER STORY

When the school bell rings each Fall to start a new school year, it rings for the Church's future ministers as well as for students of all ages in secular life.

This year 1,207 men, according to latest statistics available at *ECnews'* press time, are answering the call to classes in 12 seminaries. Last year there were 1,161.

New York's General Theological Seminary—the one school in the 12 operated (though not supported financially) by General Convention—has, as in the past, the largest enrollment with a total of 202 students from 63 dioceses and 10 foreign countries, compared with a total of 221 last year.

Two members of the GTS student body are from India, two from Canada and one each from New Guinea, Japan, Wales, Nassau, Puerto Rico and Brazil.

Other school enrollments, with comparisons of last year in parentheses are: VTS, 193 (180); Berkeley, 123 (114); Philadelphia, 115 (113); CDSP, 115 (96); ETS, 109 (107); Seabury-Western, 92 (88); Sewanee, 79 (64); Southwest, 64 (55); Bexley Hall, 53 (62); Nashotah, 47 (49); Kentucky, 15 (12).

Typical of many opening day scenes, the COVER PHOTO shows Dean Frank D. Gifford of Philadelphia Divinity School and some of the students in the entering (junior) class.

In respective student bodies, the seminaries contain students from all over the world, including some from other Churches. VTS, with students from 31 dioceses and missionary districts, has one each from Norway, England, the Canal Zone, Brazil, Hawaii a native Chinese student from California, and two from Japan; Berkeley—one from the Armenian Church and one from the Greek Orthodox Church; CDSP—one from South India, one from China, one from Panama and one from Japan; ETS—one from Germany and one from Hong Kong; Seabury-Western—foreign students

from England, India and Jerusalem; Southwest—one Mexican student from West Texas; Bexley Hall—one from India.

Two schools, CDSP and Seabury-Western, list record junior classes (entering men), with 53 and 38 respectively.

Sewanee cites a trend in enrollment to a higher percentage of married students and those from business and professional life. Fifty per cent of Seabury-Western's entering class fall in the married, late vocation category.

Significant among faculty changes and appointments involve Kentucky, which has its first dean, the Very Rev. Ray Holder, former rector of St. John's Church, Los Angeles, and Seabury-Western, which has added the Rev. Reginald H. Fuller, Profes-

Cambridge University, has taught at Queen's College, Birmingham, England, and served cures at Bakewell, Ashbourne and Birmingham.

Other faculty changes include—GTS: the retirement of the Rev. George W. Barrett, Professor of Pastoral Theology, who resigned to become rector of Christ Church, Bronxville, N. Y., and the appointment of Mrs. Dora Chaplin as full-time lecturer in Pastoral Theology and the Rev. William H. P. Hatch as instructor in New Testament.

VTS: the Rev. Dr. W. Russell Bowie, Prof. of Homiletics, has retired and the Rev. Jesse M. Trotter, Professor of Homiletics and Apologetics, is taking a year's sabbatical leave to pursue graduate studies at Yale; added to the staff are Murray H. Newman, former Congregational minister now studying for Holy Orders, as Professor of Old Testament, with some New Testament duties; the Rev. John E. Soleau, Pastoral Theology Department; the Rev. John A. Beckwith, Professor of Homiletics, replacing Dr. Bowie.

Berkeley: the Rev. Charles E. Batten, lecturer in Religious Education; the Rev. Charles Goodwin, instructor in New Testament Greek; the Rev. James E. Annand, graduate assistant in Homiletics; the Rev. Philip E. Perkins, Jr., instructor in Church Music; Prof. Ernest W. Muehl, adjunct professor of Public Speaking.

Philadelphia: the Rev. Charles E. Finch, full-time assistant professor of New Testament and Theology, has resigned. Three Philadelphia-area men will take over his courses—the Rev. Messrs. John F. Hendrick, Arthur Matthews and Robert Varley.

Bexley Hall: the Rev. Robert J. Page, assistant professor of Systematic Theology.

Kentucky: the first woman on the staff—Dr. Nelle Bellamy, Professor of Church History; Charles J. Bailey, lecturer in Contemporary Theology.

In many instances, students attending the 12 seminaries will find new or improved facilities and the start of work on future improvements. ETS has completely renovated an apartment house for full occupancy this term. Kentucky has purchased a residence for unmarried students. Seabury-Western has remodeled its refectory and kitchens, and Virginia, its chapel.

Construction is going on apace at GTS, Seabury-Western, Sewanee, Southwest and Nashotah.



Kentucky's Dean Holder

sor of Theology at St. David's College, Lampeter, Wales, to its staff. He will be Professor of New Testament and Languages.

A native of Mississippi and graduate of the University of Mississippi and the Divinity School at Duke University, Dean Holder served churches in North Carolina before going to California in 1951. He has lectured at several colleges in the South and has had wide experience in radio work. He preached several times over *The Episcopal Hour* and did religious broadcasting in Raleigh, N. C., and Los Angeles.

An author, teacher and translator, Professor Fuller graduated with honors in classics and theology from

Group in Alabama Eases Clergy Shortage Problem

Whenever Episcopalians gather in groups of more than two or three, the conversation inevitably turns to the lamentable shortage of clergy in the Church. Usually each member of the group agrees the situation is regrettable. Then, shaking their heads gloomily, all go about their business, muttering to themselves that "something ought to be done."

At the Church of the Ascension, Montgomery, Ala., something is being done. While this "something" is still on a fairly small scale, those involved are sufficiently enthusiastic about its possibilities to want to pass on their experiences to other churches.

Some months ago, a group of laymen decided there ought to be more lay readers. When the Rev. Thomas Thrasher, their rector, was persuaded to start conducting lay reading classes, an even dozen showed up to take them. Later, all received their licenses.

Bishop Murray's Idea

Meanwhile, word reached Alabama's suffragan bishop, the Rt. Rev. George M. Murray, about the group's activities just as he also learned that St. Mark's Church, Troy, was about to lose its vicar. Bishop Murray's idea: Would the Ascension lay readers take over St. Mark's until a minister could be found?

With some misgivings on both sides (which have since vanished), this plan was made: Each Sunday two of the lay readers drove the 50 miles to Troy; one read the service, and the other gave the sermon. Each man went two successive Sundays, which meant an experienced man and an inexperienced one were present each time. Thus a degree of continuity was preserved, and something new each Sunday provided.

Each Monday night, until everybody had been to Troy once, the group met with Mr. Thrasher, and rehearsed the next week's service. Each man got his ego bolstered by some praise and his technique improved by some criticism from the one "expert" and the jury of his peers. Each Monday, too, there was a report on the visit of the day before. Once each month, Mr. Thrasher or some other clergyman went down to Troy and celebrated Holy Communion. At these times, two of the lay readers took over at the Church of the Ascension or at whatever church "loaned" its priest.



Some of Montgomery, Ala., parish's 15 licensed layreaders*

The group believes a good job was done at Troy, despite the absence of a minister for seven months. A new deacon has now arrived. The lay readers do not advocate this arrangement as a permanent one, but they do believe it offered a good substitute until a clergyman was provided, and they're thinking of expanding their activities to some other small churches in the area which share overworked vicars.—R. M. LIGHTFOOT, JR.

Clergy Will Listen As Laymen Take Over

The first international observance of Laymen's Sunday will take place Oct. 16 under the joint sponsorship of laymen in this country and in Canada.

Also, for the first time, special services will be held at 200 armed forces chapels in Europe, for men in uniform.

J. Clinton Hawkins of St. Louis, Mo., chairman of United Church Men, laymen's wing of National Council of Churches, declared that more than four million men in over 100,000 Protestant churches plan to "take over" the entire Sunday morning worship services—from ushering to preaching the sermon.

UCM and the Laymen's Movement for a Christian World are sharing

sponsorship of the day in this country, while across the border it's the United Church in Canada.

The 1955 theme is "Doers, Not Hearers Only," urging dynamic discipleship for the men of the church. The special rally project: Support of American parishes overseas.

Commenting on the 1955 observance in military chapels, Maj. Gen. Charles I. Carpenter, Chief of Air Force Chaplains, said:

"We in the Air Forces are particularly concerned that the men who serve with us may return to their homes better and more loyal Christian laymen than when they went into the service. We feel that the promotion of a special Laymen's Sunday is very effective in emphasizing to these individuals the responsibility they have in the work of the Kingdom of God as represented by their local churches."

Kansas City, Mo., Dean Keynotes BSA Conference

The first meeting of the California Conference of the Brotherhood of St. Andrew—bringing together some 85 Churchmen from the Diocese of California, Missionary District of Sacramento and the Diocese of Los Angeles—was held at Westmont College, Santa Barbara.

The Los Angeles diocese was host for the three-day conference of churchmen which heard Dean Clarence Haden, Jr., of Grace and Holy Trinity Cathedral in Kansas City, Mo., give the keynote address.

* Back Row, l. to r., W. D. Sarvey; O. P. South; R. M. Lightfoot, Jr.; Charles A. Dart. Front Row, J. W. Fly; Van Duyn; Mr. Thrasher; J. M. Scott, Jr.; W. H. Patch. Not shown are R. Bower; B. Gay; W. K. Upchurch; J. Taylor; J. B. Saunders; M. G. Smith; J. W. Patton.

He told the men that if the Episcopal Church is "a sleeping church as many seem to believe," then the Brotherhood of St. Andrew can be compared to the Church, for "it too is sleeping, and its strength and power to witness for Christ can only come to life when it wakes up!"

Dean Haden, also national chaplain for the Brotherhood, declared that one mission of BSA is to give the Episcopal Church an articulate voice through prayer and service.

Using three "well-known pegs to hang my message," Dean Haden said that the message Dr. Billy Graham brings to his devotees is that "God has a plan;" that Dr. Norman V. Peale's message can be summed up as "God Cares," and the followers of Bishop Fulton Sheen are told again and again that "God will win."

"These are the same messages that Brotherhood members can tell, for they are the messages contained in the Episcopal Church—if only we would become articulate! If we can be moved into action, these age-old messages that have come down to you and me through Judaism and early Christianity can live!" he said.

Meanwhile, members also heard the Rev. C. E. Nobes, Santa Monica rector, describe his experiences as a prisoner in the Philippines during the Japanese occupation of the islands in World War II.

After the clergy were imprisoned, he said, the Episcopal Church carried on through BSA members who were lay readers.

In a plea for missionary aid, Fr. Nobes explained that medical missionaries overseas have to be selective in the use of medicine, because there never were enough funds for adequate supplies.

The delegates decided it was too early to hold separate assembly conferences, and voted to meet in the Diocese of California in 1956. At that time, it is hoped that representatives from the Missionary District of San Joaquin will also be attending.

Former Florida Senator Helps Conduct Services

Former U. S. Senator George Wharton Pepper, 88, appeared in a wheelchair, as the result of a hip injury, to assist in services in Old Christ Church, Philadelphia, opening the 78th annual sessions of the American Bar Association.

The sermon was preached by Bish-



*Sen. Pepper with Bishop Roberts**

op W. P. Roberts, retired, formerly of Shanghai, and a portion of the service was shared also by Robert T. McCracken, chancellor of the Pennsylvania diocese.

Pepper, prominent churchman as well as a "dean" of the American Bar, later urged a convention session to do everything possible to provide legal counsel for the needy. "Justice," he declared, "should never become a luxury based on the price of a lawyer's fee."

He suggested services on an organized cooperative basis for four groups: Those who can't afford a lawyer's fee; unfortunates charged with crimes and needing guidance as to constitutional rights; those of moderate income who can afford but do not know how to find a competent counsel, and military personnel who have problems arise at home during their absence.

In Brief . . .

Clifford Howcroft is the new Director of Sales and Promotion of Cathedral Films, religious film-producing organization with headquarters in Burbank, Calif. Mr. Howcroft succeeds Brunson Motley, who resigned. The new appointee had held the position of Distribution Manager at Cathedral and was also in charge of U. S. Government business. He will continue to supervise the film organization's Washington, D. C., office.

* Behind the bishop is Sir Alfred Denning, lord justice of London, and Lady Denning.

ELLEN COLEY HARRIS, 90, in Washington, D. C. She was the widow of the Rev. John Augustus Harris of Mississippi. Mrs. Harris was for many years Housemother at St. Alban's, National Cathedral School for Boys, and later Housemother and Business Manager of Hoosac School, Hoosick, N. Y.

THE REV. CHARLES O. FARRAR, 64, rector, St. Paul's Church, New Smyrna Beach, Fla., in New Smyrna Beach. A native of Brooklyn, N. Y., and educated in Canada, he began his ministry in Massachusetts. He also served churches in the Diocese of Florida before going to the Diocese of South Florida.

IAN BENTON, 69, in El Paso, Tex. A member of St. Clement's Church there, he was the author of the "El Paso Plan" for Pension Fund reforms and was active in every phase of laymen's work in the Church. A native of Corpus Christi, Mr. Benton was educated in England and served in the British Army during World War I, reaching the rank of major.

DR. LLOYD M. ROBBINS, 80, in Suisun, Calif. He was a trustee of the Church Divinity School of the Pacific, Berkeley, and since 1951 was lecturer and consultant in canon law at the School of Law, Berkeley campus, University of California. Dr. Robbins once served as Assistant Attorney General of Hawaii.

EMILY J. C. THOMAS, 68, wife of the Rt. Rev. Albert S. Thomas, retired Bishop of South Carolina, in Charleston. She was born in Camden, S. C., and was educated there as well as at St. Mary's School, Raleigh. She was a member of St. John's Church, John's Island.

DEBORAH LOUISE DOUGLAS, six, daughter of the Rev. and Mrs. Philip C. Douglas, rector of Grace Church, New Bedford, Mass. She became ill suddenly and died within a few hours.

WILLIAM J. ROBERTSON, 67, in Savannah, Ga. He was editor of *The Church in Georgia* and executive editor of the *Savannah Morning News*. He was also a vestryman of Christ Church there. A native of Fincastle, Va., he began his newspaper career in 1912 as a *Roanoke (Va.) Times*; served as city editor and managing editor of the *Richmond (Va.) News Leader*, and worked on papers in Delaware and Pennsylvania.

'Last Word' Given Youth At Carleton Conference

The Rev. John W. Knoble, Episcopal chaplain at the University of Minnesota, who covered the Convention of the House of Young Churchmen at Carleton College, Northfield, Minn. (ECnews, Oct. 2), here gives his interpretation of that conference's accomplishments as they reflect on the relationship between the Church and its ministry to young people.

In general the evaluation of what went on at Carleton College, in this first attempt at a real Convention of a tricameral youth advisory body to General Convention, starts with a recognition of its underlying spirit.

This spirit is exemplified in what appears to be a predominant Episcopal policy, namely giving young people the *last word* in determining, on a democratic basis, the primary policy decisions affecting their own programs — *provided* the Church, represented by clergy and experts, has the *first word*.

The Convention, proceeding according to careful planning, followed out this policy in its presentations and discussions.

The Church, ably represented by its best minds, spoke the first word. The young people, in three classifications—high school, college and Young Churchmen (non-college)—spoke the last . . . at least as far as that particular meeting, at that particular place and time was concerned.

At Carleton the young people did not do anything very startling. The bare summary report of what they decided, mainly to go forward in the development of the three sections of young people's work, has been reported (ECnews, Oct. 2).

Theme: Power to Witness

Their principal achievement was to respond affirmatively to the clues given by the adult discussion leaders. Any evaluation comes to be largely a question of considering what kind of clues these were.

The general theme of the Convention, a theme used with success by Presbyterians last year, was "The Power to Witness." The theme was presented in an opening address by the Convention's canon theologian, the Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia. He pointed out that problems often arise in youth programs from the tendency of a "churchy" clique to repel the outsider. This the bishop labeled as foreign to the whole spirit of Christianity.

Taking this mild chastening to heart, the young people kept their discussions, throughout the week, on a high plane.

One of the foremost ideas emerging from the Convention had to do with the "magical effect" the word, witness, might have in local parishes. It was pointed out that outsiders often lose appreciation of what the Church is doing and saying, because the Church's "paraphernalia" gets in the way. Thinking of Christian group activity in terms of witnessing would help clear this hurdle, it was pointed out.

There was a Convention chaplain (Bishop Watson of Utah), a Bible Study leader (Fr. Thomas of the Mar Thoma Syrian Church) and a coordinator, the Rev. Richard Harbour, recently named executive sec-



Delegates in Carleton gym

retary of the Youth Division in National Council's Department of Christian Education. He handled the overall planning and development of the Convention.

Core of the Convention centered around the discussions of the six study commissions, lead by capable leaders and unified by the text: "And ye shall receive power and . . . be witnesses." (Acts 1:8.)

The Rev. Moran Weston, of the National Council's Department of Christian Social Relations, was leader of the group on "Power to Witness In Christian Citizenship Towards a Responsible Society."

The young people grappled with what is involved in the relationship

of the Church to social conditions: "By what standards should Churchmen judge themselves and the situations of which they are a part?"

They analyzed principal areas of human need and the outstanding social issues of the day, and talked about whether it is possible to create conditions in which nations may live at peace and cooperate in solving their needs and difficulties.

Out of this came the House of Young High School Students' resolution to support the Supreme Court decision outlawing segregation in American public schools.

The Rev. Jonathan Mitchell, rector of St. George's Church, Durham, N. H., and formerly secretary for College Work in the Province of New England, conducted a popular session on the problem of "Freedom Under Authority," often a weak point in the understanding of young people.

"How free must we be in order to be our real selves?" was the question which came as an answer to some of the discussion. With the issue posed this way, the young people saw that the Church's concept of what it means to be a person is the Christian's guide to the kind of freedom he wants.

The Very Rev. John Coburn, dean of Newark's Trinity Cathedral, lead a group concerned with "Christian Witness in Love and Marriage."

"Does the meaning of love tell us anything about ourselves?", he asked.

From this came a working-through to another question — the difference between a Christian and a non-Christian marriage.

Church and World Politics

Dennis Baly, Anglican teacher, brought a British flavor to a well-attended conference group on "Witness of the Church in a Revolutionary World."

With humorous twists and paradoxes he analyzed the nature of power politics on an international scale and the Church's role in relation to such issues as the sharp division between East and West, Communism, Asian and African nationalism and the hydrogen bomb.

The Rev. John Midworth, executive secretary of National Council's Division of Adult Education, led discussions on "Witness in the Parish Church."

It started with an analysis of the basic purpose of the Church, itself, and included much clarification of the difference between a parish and, for example, a club . . . in terms of the meaning of Christian witness.

Finally there was the commission

on "Witness in Vocation," led by Leila Anderson, NCC assistant general secretary.

Representatives of various kinds of Church vocation—Religious Orders, the ministry, publicity and promotion, foreign and domestic missions, the Order of Deaconesses—talked about their life and work.

The young people discussed how one can really be a Christian within the framework of professions, industry or business.

The keen interest shown in the vocations discussions reached the highest pitch of the Convention.

Inspirational highlights were found in the addresses of Canon Theodore O. Wedel, returning to his alma mater as a man of note in the religious world, and Presiding Bishop Sherrill.

Both men stopped off on their way to General Convention.

Bishop Sherrill pointed out that the Young Churchmen's Convention was not only a place where talk could be bandied about, but at which real commitment and dedication could occur.

Finally the Carleton campus, with its shady elms, green lawns, stately chapel and chain of beautiful lakes nearby, provided a suitable setting for a long step forward by the Church's youth.

Teen-agers Value Highly Community 'Experiment'

A successful youth work project, which embraced an experimental Christian community and a vacation-school, was completed recently at the Chapel of the Incarnation, New York City.

It was attended by young people from 11 different parishes in New York City, Dobbs Ferry, Yonkers, N. Y.; Lincoln, Neb.; Hastings-on-the-Hudson, N. Y.; Rye, N. Y.; Battle Creek, Mich., and Wilmington, Del.

In charge were the Rev. David T. P. Bradley and Mrs. Bradley, Christ Church, Yonkers, N. Y., and the Rev. and Mrs. Robert S. Hayden of the Chapel of the Incarnation, where Fr. Hayden is curate. The Rev. H. O. Bingley, vicar of the Chapel of the Incarnation, was host.

The young people, all teenagers, "camped" in the parish house for the two-week duration of the project.

The first week was spent in setting up the vacation school, with a seminar course on Christian Community Life conducted by the three priests. The immediate neighborhood, which



At N. Y. C. work camp: all share

in the last few years has swelled with an influx of Puerto Ricans, was "seeded" with pamphlets announcing the school. The result: Daily attendance of 45 children.

Mr. Bradley told *ECnews* that her most wonderful experience was teaching the children hymns on the steps of the church. "We almost stopped traffic," she said.

The young people and priests then visited the homes of many of the children, talking with parents and inviting them to attend "parents night," when work and handicrafts made by the children were displayed.

There were small models of an altar with candlesticks made of old cotton spools cut in two, clay crosses, etc. One room had been painted a gay yellow and blue.

This was the third work camp of its type held in the Diocese of New York. Success of the projects is attributed to their high aim and the way they were set up.

The goal: To establish an experimental Christian community of young people and leaders on the worksite with the responsibility and tasks shared equally by all.

How it was met: Making Holy Communion the center of the group life; sharing worship, work and play with all kinds of people and different races, and limiting enrollment to 10 young people.

The results of these work camps, the leaders believe, have proved that such an experience in close Christian community living can give much more than can ever be measured or expressed in terms of a vital understanding of Christianity and its relationship to everyday lives.

This the young people—all between

the ages of 16 to 20 years—wholeheartedly seconded.

The project gave them experience in door-to-door calling on people, with the aim of reaching unchurched families and setting up a vacation church school which they conducted themselves. They became acquainted with teaching methods, planning and executing of curricula and hard work that was fun. In short, they received an overall appreciation of Church work.

All of this, the leaders feel, is invaluable experience to any young person who might be interested in the ministry, teaching or social work.

Anonymous Gift, If . . .

If it can raise \$100,000, the Boys' Home in Covington, Va., will receive another \$100,000 from an anonymous donor to meet its need for expansion.

In making the announcement, Robert F. Burrowes, the Home's executive director, said that the sum was offered in this manner because the donor believes it will encourage others to assist in the Home's much-needed growth.

Immediate needs for the Home include additional space for more boys and removal of staff members from a building termed a fire hazard. If the conditions of the gift are met, plans call for the construction of a center unit of the "Little Boys' Cottage," which would provide living quarters for 45 of the six-to-eight-year-olds and staff members.

The Boys' Home board of trustees expressed confidence that the necessary funds will be raised.

Organist Junior-Grade

While the regular organist was away, Joel Thiollier, 11, took over his duties at Christ Church, Manhasset, L. I., although he had only played an organ twice before.

A clever pianist, the boy is the son of Mr. and Mrs. Antonin Thiollier, 279 Park Avenue, Manhasset. His father comes from Paris, France, where Joel was born. His mother is from Texas.

After the family came to this country two years ago, Joel won a scholarship to study at the Juilliard School of Music, where he studies with others who are twice his age.

Joel was four and a half years old when he first played the piano. He has had a number of television and radio offers, but is waiting until he is older.

Holy Cross Prior Reports Liberian Mission's Work

How an appeal can pay off is dramatically demonstrated by reports of the Liberian Mission of the Holy Cross, which, three years ago, issued a call for seven new workers and badly-needed funds.

Now back in the U. S., three of the workers have left behind them marked improvement in the mission's services and facilities.

So reports the Rev. Joseph Parsell, OHC, prior, in a letter 'back home' about his mission's accomplishments.

Fr. Parsell visited the U. S. in 1953, seeking the seven workers and the seven times the \$50-\$100 a month needed to maintain a worker in Liberia.

The three workers, one man and two women, who returned are:

- Mr. L. E. Wilkinson, a communicant of the Church of the Ascension, Chicago, who left behind him a series of architectural drawings for future mission buildings. It will take 10 years to construct them all.

- Miss Lucienne Sanchez, formerly of the New York diocesan staff, who has returned to her home in Yonkers after serving as secretary of the mission, handling the increased office duties that went along with the mission's expanding work. In addition, she organized more completely what had always been a mission project: a Save the Children Program. She began by taking a ten-day-old baby, whose mother had died in childbirth.

The winning Jerseys of KEEP's County Fair, a new idea in Japan



Native superstition permits no woman to nurse a child who has lost its mother. The women will care for these children but will provide no milk. Now the mission provides powdered milk for 10 of these native babies. Miss Sanchez brought with her to America her "first child," baptized Anthony Joseph Falla, as an example of what can be done for motherless African children.

- Miss Jeannette Davis, laboratory technician sponsored by St. John's Church, Memphis, who is back in this country to study for a Master's degree at the University of Connecticut after spending two years at the mission.

In the last year of her stay she supervised 13,000 laboratory tests and shared constantly in the ministrations to the leper colony, which now numbers 150 persons, not including the many who have been discharged.

Meanwhile, the American Leprosy Missions (which receives partial support for its work from the Woman's Auxiliary United Thank Offering) has awarded a grant for a permanent dispensary to replace the present thatched building of the Holy Cross leper colony located about a mile from Bolahun, center of the mission work.

The Holy Cross Liberian Mission has been called by Bishop John B. Bentley, director of National Council's Overseas department, the second most isolated mission of the Church.

Things have changed, though, Fr. Parsell reports. A nearby airfield

provides a twice-weekly flight to Monrovia, and a road to the Sierra Leone border has been completed through the mission's effort. Within a few months, it is planned, this bush road will join the main road system in Sierra Leone, over which the mission receives almost all its supplies.

As Fr. Parsell explains: "The town where we hope to meet the Sierra Leone road system enjoys the name of Dodo. For many years this was a regular stop on the three-day hammock journey to the mission, but because the motor road went farther toward Liberia, Dodo became a dead number for us . . .

KEEP Marks 7th Year; Holds Second County Fair

Rural evangelism is one of the greatest challenges the Church faces on the Japanese scene, and late summer found Churchmen in Kiyosato, Yamanashi prefecture, meeting this challenge with a positive plan.

The Kiyosato Educational Experiment Project (KEEP) celebrated its seventh year with its second annual County Fair, a unique institution in the Japanese islands, complete with folk dances (both Square and traditional Japanese), local singing talent, the first Cross-Country Race in Japan (planned as an international event next year), and prizes for the healthiest babies and best milk cows in the county.

The winning village this year was Kai-oizumi; the prize was a Hereford heifer from the KEEF farm.

By encouraging farmers to experiment with new highland crops and utilize the mountain areas for meat and milk cattle, KEEF presents a practical salvation for much of Japan's waste lands and undernourished population, and provides irrefutable evidence of the Church's concern for human need.

Among the visitors at the County Fair were the director of NEEP, the branch development of KEEF at Niikappu in Hokkaido, and also the mayor of Horobetsu, Hokkaido, who hopes to have a similar project at Horobetsu.

Many Are Heeding Call

England apparently is experiencing the same sort of trend of professional and business men towards the ministry as her "daughter Church" in America.

According to the *Church Information Board* bulletin put out in London, the past 12 months in the diocese

of Coventry have seen the number of potential ordinands jump from 54 to 80.

Included in the group are a signaler, who has been helping stem the Mau Mau menace; a Pay Corps serviceman, who has been in Japan and is now in Malaya; a railway porter; a former head store-keeper at a camp; a master mariner; a post-office engineer from East Africa, and five schoolmasters.

ICU Receives Gift

The International Christian University near Tokyo, Japan, has received a grant of \$30,000 from the Asia Foundation in San Francisco for a new dormitory that will accommodate 45 or more Asian students.

This same group last year gave ICU \$2,500 for the purchase of tape-recording equipment for the university's Audio-Visual Center.

Since it opened in 1953, the ICU enrollment has reached more than 500 with a faculty of 72 members in the undergraduate College of Liberal Arts and three graduate institutes. It receives partial support from funds provided by 14 major Church bodies in the U. S. and Canada, including Episcopalians.

Paralyzed Rector Has No 'Polio of Spirit'

The road back has been a rough one for the Rev. Maurice Hardman, but after two years as a polio victim he is becoming master of the disease and is conducting brief church services again.

In August, 1953, he preached his last sermon before he became an iron lung patient in a Winnipeg, Canada, hospital, 25 miles from Stonewall where he was rector of the Church of the Ascension.

More than once since then his fighting courage has warmed the hearts of his congregation—particularly when he recorded a sermon for them, timed to the artificial respiration of the iron lung. When it was played from the pulpit, "you could almost fancy seeing him standing there," the rector's warden said (*EC-news*, March 7, 1954).

Two years after he became stricken, Mr. Hardman is still spending every night in the iron lung and every day in a wheel chair with his head held up by a framework of straps.

This has failed to keep him from his work, however, and in the last

few months he has assisted at a Confirmation service and dedicated two stained-glass windows at St. Michael's and All Angels' Church in Winnipeg.

Although his legs are still paralyzed, constant exercise and therapy has helped him to the point where he is able to shave himself, type with two fingers and turn the pages of a book.

One difficult procedure he has mastered is that of "frog breathing," an *Associated Press report* said—which means gulping air into his lungs with his throat muscles.

Mr. Hardman declared recently that he hopes to "feel my way back into the ministry . . . I hope to go around from church to church, assisting wherever I can. Of course it will be a long while before I can take charge of a church again."

India's Missionary Policy

India is celebrating its eighth year of independence with a typically 'independent' action: clamping down on the influx of foreign missionaries.

The new policy, outlined in a government yearbook, published in conjunction with the anniversary of freedom, states that "no new missionaries will be permitted to enter India, either as replacements or as additional members, unless Indians are not available."

The government has decreed, according to a Church of England publication, that mission societies now working in India will have to obtain government permission before opening a new branch, but those who have been operating in the country for five years or more will be eligible for readmission.

U. S. Bishop at Jamboree

Bishop Lauriston L. Scaife of Western New York was the only American Episcopal clergyman assisting at services for Anglican Boy Scouts attending the Eighth World Jamboree at Niagara-on-the-Lake, Ontario, Canada.

At the invitation of the Rev. C. N. P. Blagrave, rector, St. Mark's Church, Niagara-on-the-Lake, Bishop Scaife celebrated the Holy Communion there, using the American Rite, for more than 500 Anglican Scouts. He was assisted by Mr. Blagrave, the Rev. K. P. Fitzgerald of Grand Turk Island in the Diocese of Nassau, the Rev. Philip S. Ross of the Diocese of the Niger in West Africa, and the Rev. Norman Ellis



Bishop Scaife: Prayers for 3000

of Brussels, Ontario, in the Diocese of Huron.

At a service later in the morning, also at St. Mark's, there were nearly 3,000 Scouts present. Not more than a third could be accommodated inside the church; others gathered in the streets and on the lawns.

At this service the Lesson was read by Maj. Gen. D. C. Spry of the Canadian Army, Director of the Bureau of Boy Scouts in London and the highest ranking Scout in the world. Bishop Scaife read the prayers; the Rt. Rev. Walter E. Bagnall, Bishop of Niagara, preached the sermon, and the Rt. Rev. W. C. White, sometime Bishop of Honan, China, said the closing prayers.

Bell Ringing Meeting

Nearly 50 carillonneurs who perform regularly at American and Canadian churches and colleges held their annual convention at the Peace Tower of the Canadian Houses of Parliament in Ottawa.

Robert Donnell was host for the three-day meeting of the North American Guild of Carillonneurs, which was founded by the late Rev. Remsen Ogilby, president of Trinity College, Hartford, Conn.

Attending the convention from the Diocese of Connecticut were Melvin Corbett of Darien, former president of the guild and carillonneur of St. James' Church, Danbury; the Rev. Allen Bray, Trinity College chaplain, and Mrs. Mary E. Grenier of Hartford. The latter two are candidate members of the guild.

General Convention In Retrospect

The 58th General Convention of the Protestant Episcopal Church in the United States of America will live long in the memories of those who attended it. Held in exotic Hawaii, where magnificent flowers of astonishing variety and beauty so proliferate that not infrequently the very air is heavily scented with their perfume, the 58th is certain to be remembered.

It was not a great convention, as General Conventions go. The natural beauties of the Hawaiian Islands left nothing to be desired. Nor did the cordiality of the islanders. The refreshing attention which was called to Pacific opportunities was to the good, and real missionary advance may be claimed. But, the accomplishments of the General Convention were few, and many of them were negative. It may perhaps be called the Convention which didn't do enough.

In some respects, it would have been well if the Convention had done less. Anglican relations with Roman Catholics can hardly be said to have been improved as a result of the Honolulu meeting. Bishop Melcher's shocking revelation that the Pope, in addressing the Eucharistic Congress held in Brazil earlier in the year, had named Protestantism a worse enemy of Roman Catholicism than Communism, missed the headlines, but Bishop Melcher's other remarks on the subject seem to have hit them all. Masterful ineptitude colored subsequent efforts to calm the tempest. Bishop Melcher's explanation—that his main point was simply that Rome is undermanned for the task set by and for herself in Latin America—was true enough, but unfortunately it did not meet the questions raised by his earlier remarks, and further it left his charges dangling. If they were worth saying, they were worth supporting, and we suspect that the Bishop would have been glad to support them. But this was not done. Instead, observers were treated to a record both of what others intended to say about the question before their speeches were



Carter's Shop

At Ecumenical meeting in St. Andrew's Cathedral, Archbishop Mowll of Sydney, Bishops Dun and Bayne

censored, and what actually was said after the *verboten* sign was hung around speaker's necks. It was a sad and sorry display from many points of view. It would seem that the National Church is still in need of people with real public relations know-how.

Other negative accomplishments of the 1955 General Convention were certainly not as unfortunate. The Convention did not vote to begin the process necessary to a change in the name of the Church, did not elect a Bishop for the Armed Forces, and did not effect a change in the movement of the Department of Christian Education, although efforts to do all three were made. Of the three, the greatest time-consumers were the questions of the name-change and the Armed Forces Bishop. Although by agreement of the two Houses' respective chairmen of Dispatch of Business Committees, the proposal to change the name of the Church was first to be considered by the House of Bishops, the New Jersey deputation introduced it into

the House of Deputies anyway, where fruitless debate—in the face of the Bishops' action in tabling the motion—consumed hours before the proposal was defeated. Similar precipitous action was taken by the Deputies on the question of a Bishop for the Armed Forces, when by the Constitution only the House of Bishops may elect to that office, which no number of Deputies' resolutions can require them to do. And the House of Bishops' apparently cursory action in refusing to concur in the Deputies' mild resolution on the explosive subject of the New Curriculum quickly disposed of a compromise which had been reached only after prolonged consideration by the Deputies' committee. Even the good to be found in these actions is negative. If no particular good was accomplished, at least no great harm was done.

Polynesian paralysis was not what troubled this Convention, although meeting in a place filled with such charming distractions made work difficult. The Convention was without a really current issue, except the Presiding Bishop's change of the locale of the 1955 meeting; and both sides were too gentlemanly, fortunately, to debate it.

The Program and Budget which were adopted, however, constitute the principal achievement of the Convention. The total budget of \$6,807,947.84 is about one million dollars more than the operating budget of this year, and the bulk of the increase has been earmarked for Overseas and Domestic Missions undertaken by the General Convention. Some of this will be devoted to long-overdue salary increases of missionary Bishops and others engaged in missionary work. Advance may be expected in the Church's work among college students and faculty, and in the too-long neglected area of rural work. Smaller increases were given the Departments of Promotion and Christian Education, respectively, with Promotion's Division of Radio and Television getting the biggest boost, and Christian Education's

Divisions of Leadership Training, Curriculum Development and Adult Education receiving the lion's share of their Department's increase. Even the Department of Christian Social Relations, which received an apparent reduction in its appropriation, actually got an increase. Transfer of its old appropriation for the Episcopal Service for Youth to another division of the budget, plus the provision of new money to new areas, had this result.

Many Bishops' and Deputies' evident disappointment that further missionary advance was not called for by the Honolulu Convention may perhaps be undone in future years through withdrawal of the Church School Lenten Mite Box Offering's receipts from the operating budget. Such offerings in the future are to be allocated solely to specific, special projects of new work in the Overseas and Domestic Fields of the Church's mission. Perhaps this, together with the other missionary advance called for, will lead future generations to rise up and call the 1955 General Convention blessed.

Supreme Bishop Isabolo de los Reyes of Philippine Independent Church speaks at missionary meeting

Carter's Shop



Women And A Crusade

Auxiliary steps into alcoholism picture to study the problem of social drinking . . . to bolster efforts of Church's Joint Commission

By CHARLES F. HALL

Bishop of New Hampshire

THE WOMEN of the Church can be the strongest factor in promoting the Church's program on alcoholism. If their response to this cause as given by the delegates to the Triennial meeting in Honolulu is a reliable indication of their total intentions, the results will be great beyond measure.

At the very outset of the studies and meetings of the "Joint Committee to Study the Problems of Alcoholism," the Woman's Auxiliary pledged their interest and support. Mrs. Arthur M. Sherman encouraged and guided the initial efforts of the Joint Committee in its relation to the woman's Auxiliary. Mrs. Flora Howland, representing the National Executive Board of the Woman's Auxiliary, attended the first meetings of the Joint Committee in 1953. Since then, reports have been given to the Woman's Auxiliary by members of the Joint Committee. From the outset of this Church crusade in the field of alcoholism there has been a lively and assuring spirit of cooperation between the Joint Committee and the Woman's Auxiliary.

At the conclusion of the presentation of the Joint Committee's report to the Triennial delegates in Honolulu, Mrs. Cynthia Wedel said: "We are deeply interested, and when the Woman's Auxiliary makes a promise you can be sure we will make it good." This assuring response which is increasing so rapidly among the women of the Church is a vital pledge of concern and action.

Among the recommendations made by the Joint Committee at General Convention this suggestion was specifically assigned to the women of the Church: "That the Woman's Auxiliary study the problem of social drinking and provide pamphlets through existing facilities to inform the Church of the problems connected with the social use of beverage alcohol." At first sight this may seem a small effort to be made by such a strong force in the life of the Church. But there is more to this contribution than simply a casual study of social drinking.

For one thing most of the effective

writing on this subject has been done by leaders who are members of other religious bodies. Father John Ford, S.J., of the Roman Catholic Church has written the most readable book on alcoholism, for all ages, classes and creeds, in his superb study "Man Takes a Drink." The Rev. Ernest Shepherd of the Methodist Church and others in the Presbyterian Church, together with Drs. Bacon and Kraus of the Yale School of Alcohol Studies and members of the National Committee on Alcoholism, have provided clear statements of insight and outlook on this vast problem of social drinking.

Basic to the entire study of this field are the vital writings of leaders in Alcoholics Anonymous. But much of this essential material will be lost to the Church unless some efficient effort is made by a concerned and reliable group to assimilate these studies and get them into the homes and hands of our Churchmen.

The effectiveness of this work will depend in a large measure upon an aroused concern among the women of the Church. It is quite possible to have all the best books and articles on drinking in every home of the Church and still fail to accomplish the accepted mission. Before one reads with profit and zeal she must understand the sphere of her Christian influence in the field of social drinking.

You may have a child or a teenager who has not encountered this problem. But he will! One way or another he is bound to be involved in the confusing business of social drinking. Nor do we believe the problem is solved simply by saying to the child "you must never take a drink" any more than by believing "we will find the answer by teaching our child in the home how much he should drink—and when."

If the problem of social drinking were as simple as that we could dismiss it as unessential business. But look at the facts. There are four million alcoholics in America (some 800,000 of whom are women) and there are more than 20 million fam-

ilies deeply involved in their plight.

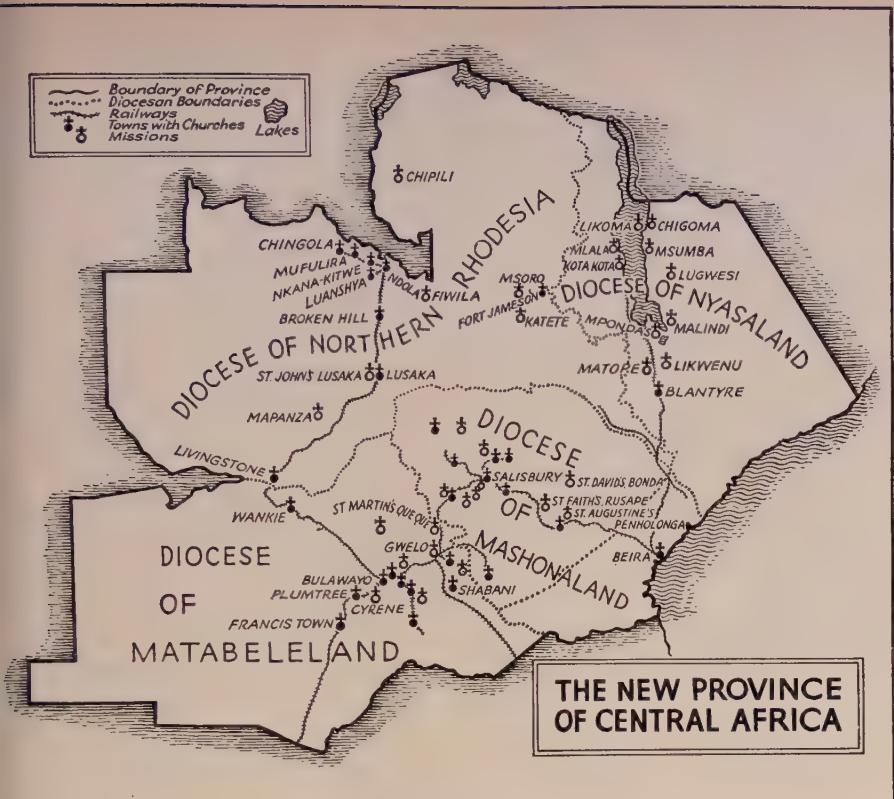
Drunken driving and all its attending tragedies is another fearful consequence of uncontrolled drinking. Crime is greatly accelerated by excessive drinkers, and all of this applies to teen-agers as well as to older people. So we must study the problem in terms of that child of yours who will most certainly encounter the confusing issues of social drinking before he is much older.

We must think of our loved ones to get the sharp feel of this threat and then we must move on to consider the loved ones of others until at last we have a deep concern for everyone who is caught in the vicious cycle of uncontrolled drinking.

The Joint Committee realized in its earliest studies that we are dealing with a three-fold problem: drinking, drunkenness and alcoholism. We learned that alcoholism is a disease and although drinking and drunkenness can contribute to this disease, the three areas of concern must not be confused with each other. The Joint Committee has now been replaced by a Joint Commission on Alcoholism to assure a more permanent organization on this front. The new Commission will be composed of two bishops, two presbyters, two laymen and two Woman's Auxiliary members. They will work in conjunction with the National Department of Social Relations to promote a vital program in this three-fold field of Christian concern.

At the outset of our efforts we were constantly aware that human intentions and actions could never solve this vast, confusing problem. We knew that A.A. had found its greatest assurance through the powers of Grace and prayer. We realize that only through such God-given resources could salvation be made possible.

This assuring faith is the first and last word in our Church's work in the field of alcoholism. We know that the Grace of our Lord will strengthen and sustain the women of our Church as their concern and efforts increase in this cause they have accepted. EN



THE NEW PROVINCE
OF CENTRAL AFRICA

Birth Of A Province

About a 'union' in the midst of a continent
'troubled and distressed by racial tension'

By ALFRED WEBSTER-SMITH

IN 1857, David Livingstone, the great explorer and missionary, back in England after a hazardous trans-African journey, addressed these words to a meeting in the Senate House at Cambridge:

"I direct your attention to Africa. I know that in a few years I shall be cut off in that country which is now open. I go back to try to open up a path to commerce and Christianity. Do you carry on the work that I have begun. I leave it to you."

The Universities Mission to Central Africa (U.M.C.A. for short) was born from that challenge and both the dioceses of Northern Rhodesia and Nyasaland owe their existence to its labours. Although the Mission bears the name of the Universities, it has always been made clear that it welcomes help wherever it can be found. Parishes and individuals in all parts of Britain and Ireland now help to make its work possible.

The Archbishop of Canterbury (Dr. Fisher) was in Africa to attend the ceremonies to inaugurate the new Province of the Anglican Communi-

ion, which comprises the four dioceses of Nyasaland, Northern Rhodesia, Mashonaland and Matabeleland.

These territories had already achieved political Federation, and together form an area 485,000 square miles in extent. The population is relatively sparse and of the seven million inhabitants, some 6,710,000 are African. They are at all stages of development ranging from primitive tribesmen to highly educated professional men. The Africans and Europeans in the Federation are becoming increasingly aware of each other and conscious of the many problems that must arise in any multi-racial society. The Federal Government is committed to a policy of partnership aimed at giving the African a gradually increasing share in the political, educational and industrial life of the country. In this it

Written by Alfred Webster-Smith, this article appeared late last spring in *Church Illustrated*, the new British national picture magazine. Permission for reprinting, and past-tensing, has been granted to *Episcopal Churchnews*.

stands in sharp contrast therefore to the Union of South Africa, which lies on its southern boundary.

The Archbishop's tour continued northwards to Lusaka.

"It has all the excitement and inconvenience of a boom town. New buildings rise up in a few weeks, old buildings are pulled down in a mess of rubble. At times the main street looks like Tobruk after its fourth siege with only half the houses standing up. When the rains come it is more reminiscent of Venice, for the drainage system is adolescent. In the dry season the winds bring back memories of a desert sandstorm."

A splendid site has been set aside in the centre of the town for the Cathedral of the Holy Cross. A great wooden cross stands on this site, and at an open air service the Archbishop launched an appeal for funds with which to build the Cathedral.

From Lusaka north again to the great Copper Belt. Here, as in all the industrialized areas within the Province, the work of the Church is of great importance. Large numbers of Africans are living and working in conditions quite strange to them and full of moral danger. Here, too, is the greater part of the European population, many of them also in strange surroundings. And far more than they realize both African and European in these new surroundings are influencing the whole country in countless ways. Four great mining towns lie about thirty miles from each other, all linked together by tarred roads.

From Northern Rhodesia to Nyasaland—a British Protectorate lying to the west and south of the great lake from which the territory takes its name. A beautiful sheet of water some 300 miles long and varying between 50 and 25 miles in width. Until the latter part of the nineteenth century the country was ravaged by the slave trade and by tribal wars.

During that week in Nyasaland, the Archbishop paid a short visit to the island Cathedral of Likoma and viewed the Church at work in rural surroundings. There has been economic advance through the cultivation of cotton, tobacco and other crops; much progress has been made in the development of social services of various kinds; yet it remains true that the bulk of the African population remains at bare subsistence level.

And so the journey moved into the great self-governing Colony of Southern Rhodesia.

In the latter half of the nineteenth

(CONTINUED NEXT PAGE)

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century, the Anglican Church in South Africa progressed from a tiny beginning in the south to a fully organized self-governing province of ten dioceses. When the U.M.C.A. came to the region of the Zambezi it seemed more than ever urgent that the Church of South Africa should push northward to link up with this new venture.

The report of the pioneer journey makes thrilling reading in these days of comparatively comfortable communications. "It was full of hardship and risk; there were scarcely any roads; malaria was prevalent; at the Hunyani river wagons, horses and oxen had to be left, for beyond was tsetse country; the next 500 miles were covered on foot—up to the Zambezi, down it by boat for 70 miles, and back again to the Hunyani, the party sick with fever, short of carriers and almost out of food." But at the end of a year back came the report: There is need of a Mission to these people!

For a fortnight, the Archbishop journeyed through Southern Rhodesia dividing his time between the two dioceses. Although one Bishop had cared for this vast area for many years, rapid expansion of the Church's work had convinced him that division was necessary, and in 1952 Matabeleland became a separate see. The new diocesan centre is at Bulawayo, a town which in the space of sixty years has become a great commercial centre with modern buildings, fine shops and hotels.

The Bishop of Mashonaland has his Cathedral at Salisbury, for long

the capital of Southern Rhodesia and now the provisional Federal capital.

Here Dr. Fisher was joined by the Archbishop of Cape Town, and at Solemn Eucharist on the morning of Sunday, May 8th, the Province of the Church of Central Africa was inaugurated. (Ed. note: Later that day Dr. Edward F. Paget, Bishop of Mashonaland, was elevated to be Archbishop of the new province, and at Evensong was presented to a great congregation representing the laity of all races.) Next day saw the opening of the first Provincial Synod and the beginning of the deliberations of this new self-governing member of the Anglican Communion.

For many years the Church has slowly been moving towards this union; the various dioceses may owe their existence to different strata of missionary endeavor, but they have always had much in common. The growth of common interests between the two Rhodesias and Nyasaland has resulted in political Federation, and it is the firm belief that this will benefit those of all races who live within its boundaries.

Indeed the eyes of the whole world are already turned upon the Federation. For in the midst of a continent troubled and distressed by racial tension Central Africa has the opportunity of proving that a policy of true partnership between the races is possible: that in a multi-racial society all men and women, whatever their colour, may have the opportunity for advancement. Will this vital chance be taken? Time is short. Much will depend on the Christian Church! EN



Beginning: A Series on Sins and Virtues

FAITH

THE ESSENTIAL VIRTUE

By M. F. CARPENTER

THE VIRTUE of faith is that quality in a man which compels him to accept and act upon his moral obligations. It is primarily a matter of the will, and is shown by action.

As far as a man carries out his good desires and refrains from acting on his evil desires, he possesses faith. No man is wholly without faith, for no man fails completely to recognize moral obligations and to show that recognition by his conduct. The virtue of faith is implied in all the other virtues, and grows as any of these virtues are exercised.

It is hardly necessary to state that faith refers to parts of man's life other than the virtue just described. Faith is used to describe a process, largely intellectual, by which an individual gives form to convictions about himself and the world in which he lives, and likewise an attitude, largely emotional, of loyalty and devotion which an individual adopts toward a person, group, organization or ideal. Both this process and this attitude are important in most, if not all, men's lives, and each is often related to the virtue of faith. Neither is, however, identical with that virtue, which may exist apart from or in defiance of the process or the attitude. Both involve more than the virtue.

The explanation that a man accepts about him-

self and the world in which he lives must deal with his moral obligations. But the explanation must include beliefs on other subjects than the question of right and wrong. Even a very crude statement of faith about the life of man must express some ideas about his origin and the forces in the universe outside himself. Some of these ideas may very well relate themselves to questions of virtue and sin, especially if a man's faith includes a belief in the existence of a righteous God, or in some adequate reward for goodness and punishment for evil.

But, though such thoughts may lead to the virtue of faith, they are not in themselves that virtue. As has been indicated, the virtue is primarily a matter of the will, and the business of explaining the universe is chiefly a matter of the intellect.

In the same fashion, any loyalty that a man develops to other persons or principles, to a family, to a friend, to a king, to a club, to a church, to a state, or to an idea about life relates itself to virtue and to sin. A man may show any virtue to a greater degree because of devotion to someone else. Yet, even when the loyalty is most helpful, it does not become the virtue of faith. It is often an inspiration to that virtue, particularly when directed toward some noble ideal or a person or group that

(CONTINUED ON PAGE 32)



Introducing A Series

This is the first of 14 articles on the "Seven Virtues and Seven Sins." The author (left), who has been teaching at the State University of Iowa continuously since 1919, is now an associate professor of English. Historiographer of the Diocese

of Iowa since 1945, Dr. Carpenter, a bachelor and native of Monticello, Iowa, is a University of Chicago graduate (1911), was in the Army Medical Corps in World War I, and is a member of Trinity Church, Iowa City.



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The Covenant Of Law

Moses, Mediator: Third in Series on The Bible Story

By ROBERT C. DENTAN

Exodus 3:1-17; 14:15-31; 19:1-6;
20:1-17; Romans 7:7-14; John 1:17

ABRAHAM is important largely as a symbol of Israel's chief article of faith, that God had chosen her for Himself and had made a covenant with her. But if Abraham is mainly a legendary and symbolic figure, there can be little doubt that Moses was a truly historical one. Abraham was ideally the father of the covenant; Moses was its actual mediator.

So, with these readings about Moses we emerge from the dim mists of prehistoric times onto the stage of genuine history. In these four brief selections from Exodus we learn the crucial facts about Moses' career and his significance for the history of his people.

First of all there is the familiar story of the burning bush and the revelation of God which came to Moses as he tended the flocks of his father-in-law on the slopes of Mount Horeb. Although some details of the story are plainly legendary, there obviously lies back of it a real and soul-shaking experience which convinced Moses that God had chosen him for a special mission, to be the teacher of his people and to rescue them from slavery.

Central in this experience was the revelation of a new name for God. Before Moses' day, the Hebrews had worshiped many gods under many different names, but now they were to learn that the older gods—of Abraham, Isaac and Jacob—were merely manifestations of their one true God, who was from this time on to be worshiped under the name of Jehovah (or Yahweh), a mysterious name which later writers understood to mean "He Who Is." (Exod. 3:14,16) Thus Moses' first gift to his people was a new, and profounder understanding of the nature of God.

The second selection from Exodus relates the story of Israel's deliverance from Egypt. Many years before the Hebrew tribes, few in number and unorganized, had settled in Egypt to escape a famine in the desert, a situation frequently paralleled in Egyptian history. In the course of time their status had deteriorated until they had become mere slaves of the Egyptians, exploited to perform the hardest work.

When Moses returned from the desert with his almost incredible story,

they quickly rallied to him and under his leadership escaped from their oppressors. The account of their deliverance in Exodus 14 represents the traditional form in which the tale was told at their annual commemoration of the event — the Passover.

In its present shape legend is clearly intertwined with fact, but the

fact is sure. Israel's history began when she escaped from slavery in Egypt, and she knew it could not have happened except that God was with her. From the beginning, the God of Israel and the Bible is a Redeemer God who saves His people.

In Exodus 19 the tribes have at last arrived at Sinai (or Horeb) and there, in a solemn ceremony the nature of which we can only dimly see, Israel accepted Yahweh as her God and thus became His "own possession," "a kingdom of priests and a holy nation" (vss. 5f). In this way Moses, inspired of God, founded the nation of Israel. But we must notice that right from the start it was not merely a nation like other nations but a spiritual community, a Church. This is the actual beginning of the Church of God, the Church of the Old Israel, one day to expand into the Church of the New Israel.

(CONTINUED ON PAGE 23)

Living With Your Family

Letter from parent on interfaith dating, marriage

By DORA CHAPLIN

A good deal of attention is given to the problems of high school young people, and some to the college crowd, but one forgotten person is the college graduate who for some reason or other must return to the home nest for a time. He has a new adjustment to make, and this change of circumstances is not easy. Is he an adult—if so, why not treat him as one? If he wants to be treated as one, then he must shoulder some of the responsibilities which go with his privileges. The young man in this week's letter is confused. In many ways he refers the "freedom" of college.

(N.B. I hope everyone will read the thoughtful letter written by a Parent on the subject of Interfaith Dating which is published immediately following this answer.)

Dear Mrs. Chaplin:

I graduated from college this year and am living at home for at least 12 months. I have a job, and I want to earn so as to train for the ministry. My family and I got along pretty well when I was in college, and it was fun to come home for vacation. Now I live here there is constant friction. My parents fuss when I am late for meals or if I don't say I'm not coming home. At college nobody interfered with our freedom, unless we were doing something very bad. I know I am not a very orderly person, and I do put off doing things, but I am over 21 and I feel my life is my own business.

D. (22 years old)

Dear D.

An older young person often finds hard to live in a small family circle after the more impersonal life of college. In your case, I see your difficulty but I am afraid I do not agree with your attitude. I think your family deserves more consideration, and that developing it you would be forming habits which greatly enrich your contribution to the Church.

To begin with, I think you are laboring under a very serious misconception. What we do is *not* "our own business." I do not think that you

should be expected to account for every minute of your leisure time, and few parents demand this of young adults. Nevertheless, none of us has a right to cause unnecessary inconvenience to a household. To be late for meals is a form of selfishness (unless it is for an honestly good reason), and I think not saying you will be absent comes under the same heading.

Our lives are not our own, they belong to God and were lent to us to use. If we try to live exclusively according to our own whims, these impulses become a death-sentence to us. We become prisoners when we serve our selfish selves, and we are free only when we have lost our self-concern in the service of God and our fellow men. When selfish, we are "less of a person"; when we give up our self-importance, we can live in joy and freedom.

What is true of great Causes (like going into the ministry) must first be applied to little ones, which perhaps in God's eyes are not so little after all. You are hoping to enter the priesthood, and if you do, while you may be preaching about what later in your letter you describe as "holy things", you will also find that much of your time is spent trying to teach your flock to walk in Christ's way on the humble ground of *concrete daily experiences*. The eloquent ideas you expound in the pulpit will bear more fruit if you are punctual and show a concern for others by not being slovenly in the affairs of this world—matters like answering letters, and paying bills, for instance. Holiness has been defined as "great love and much serving." We have to love and serve through simple channels most of the time. People find it easier to listen to Christians who do not cause unnecessary inconvenience to other people than to those who forget good advice has to be shown in action.

I remember a young man saying to me, "It doesn't matter what I do, it's what I learn from it that is important." He had forgotten that in the



process of learning he might be hurting someone else very badly.

A recent popular song maintained that "No man is an island." We sometimes hear good theology in musical successes, but St. Paul puts it in stronger words: (*I Cor. 12:26*) *If one member suffers, all suffer together; if one member is honored, all rejoice together.* Also in *Romans 12:4, 5* he says plainly: *So we, though many, are one body in Christ, and individually members one of another.* Even when we are physically alone, the use of our time affects others. The disorderly use of time, and the confusion and waste of energy that results, greatly hamper the work of otherwise gifted people.

From a Parent. Dear Dora Chaplin:

As a mother, I enjoy reading your column, even though my children are too young to be reading it themselves. I cannot resist writing you about the subject in the June 26th *ECNews—Interfaith Dating and Marriage*, because it seems so short a time ago that I, too, was calling my parents "narrow-minded and bigoted" about their views of my marrying a Roman Catholic boy. One of the most unfortunate aspects of this entire subject stems from the fact that most parents don't disapprove strongly enough, disapprove too late, or disapprove for the wrong reasons. Perhaps if they asked themselves early, "How would I feel if my child married a Roman Catholic?" an ounce of prevention might prevent the need for cure.

This is a question that needs more frequent answering now than a generation ago when Roman Catholics were a minority. With the rapid increase in their numbers—as a result of the Pope's directive on birth control—it is bound to be an increasingly prevalent problem. It is parents' *obligation* to their children to be intelligently informed, instead of emotionally bigoted.

(CONTINUED ON PAGE 28)

What meaning does the Sermon on the Mount hold for us today?

The Flame of Life

By ERIC MONTIZAMBERT, D.D.

Canon of Grace Cathedral, San Francisco, and Warden of the School of the Prophets, San Francisco

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Interpretive Guidance

Wealth of historical information in new volume

By EDMUND FULLER

ONCE AGAIN I have at hand a new volume in The Interpreter's Bible. It is one with many special values for those interested professionally or privately in New Testament study.

► **The Interpreter's Bible. Volume II.** Abingdon Press. 763 pp. \$8.75.

In scope it embraces nine of the letters: Philippians, Colossians, Thessalonians I and II, Timothy I and II, Titus, Philemon and Hebrews. The introductory, expository and exegetical work for these has been divided variously among Ernest F. Scott, Robert R. Wicks, Francis W. Beare, G. Preston MacLeod, John W. Bailey, James W. Clarke, Fred D. Gealy, Morgan P. Noyes, John Knox, George A. Buttrick, Alexander C. Purdy and J. Harry Cotton.

Much clarifying material will be found on the complicated questions of chronology, place of origin, and attribution (the Timothy letters and Titus, for example, called sometimes "the pastorals," probably are not from the hand of Paul though traditionally included in the Pauline group). There also is a problem as to the relationship between 1st and 2nd Thessalonians.

The authorship of the letter to the Hebrews (called here the least known item in the N. T.) is an enigma item second in interest and perplexities only to the question of authorship of the Gospel of John.

In the reading of all these epistles, the wealth of historical information and interpretive guidance offered in this volume is of rich benefit both to scholar and common reader.

The layman can discover, especially in Colossians, II Thessalonians, and the pastorals, that interesting function of some of these letters which might be called the "accidental" emergence of theology. Certainly in the very first days of the Church, in the initial bearing forth and abroad the "good news," the creed was about as simple as "Jesus is the Christ," and the commitment was one of pure, direct faith as

preached from first, or little more than second, hand experience.

As time receded, as numbers increased, as the inescapable curse of organization grew, inevitably arose errors, false understandings, or misrepresentation of the true nature and meaning of the event of Christ. Formulation of theology began as the urgent, essential correction or rejection of errors or perversions springing up inevitably in the widely scattered, primitive, and largely unguided churches in the cities of the eastern Mediterranean. Mathematics knows certain forms achieved in a ghostly indirection not by drawing them, but by drawing what lies outside them. So our Christian theology began not by a definition of what Christianity is, beyond the original profession of faith in the Lord Jesus Christ, but by urgently reasoned statements of what Christianity is not, as dictated by the gross errors (heresies) arising here and there. Of this fascinating process, this particular volume in Abingdon's great series offers some fine studies. The ambitious project, coming well into its latter stages now, continues to be a major contribution.

► **Protestant — Catholic — Jew.** By Will Herberg. Doubleday. 320 pp. \$4.00

Mr. Herberg gives his book the sub-title "An Essay in American Religious Sociology." He poses his immediate concern neatly at the outset. There is much talk and evidence of a "turn to religion" in the United States. Yet secularism continues to dominate much American thought as an underlying premise.

"When Ignazio Silone, the Italian writer and Socialist, was asked what he felt to be the 'most important date in universal history,' he replied unhesitatingly: 'The twenty-fifth of December in the year zero.' But when nearly 30 outstanding Americans were asked not long ago to rate the 100 most significant events in history, first place was given to Columbus' discovery of America, while

christ, His birth or crucifixion came 4th, tied with the discovery of X-rays and the Wright brothers' first plane flight. Silone is no orthodox Christian, yet it is evident that he takes his Christianity seriously in a way that the eminent American historians, educators, and journalists, who forgot all about Christ in listing significant events in history, obviously do not."

Mr. Herberg is cogent and quotable: ". . . it is only too evident that the religiousness characteristic of America today is very often a religiousness without religion, a religiousness with almost any kind of content or none, a way of sociability or 'belonging' rather than a way of reorienting life to God. It is thus frequently a religiousness without real inner conviction, without genuine existential decision. What should reach down to the core of existence, patterning and renewing, merely skims the surface of life, and yet succeeds in generating the sincere feeling of being religious. Religion thus becomes a kind of protection the self throws up against the radical demand of faith."

From the glib religion that invades politics, to Jane Russell's "God is a win' doll," to "peace of mind" and "positive thinking," to all the countless variations of what C. S. Lewis dubbed "Christianity and—" Mr. Herberg parades before us some of the flimsiness in the current national religious experience.

Yet there are movements of religious life and thought in the authentic Jewish-Christian historical tradition. Mr. Herberg's last word is hopeful: "After all, the God Who is able to make the 'wrath of man' to praise Him (Ps. 75:10) is surely capable of turning even the intractabilities and follies of religion into an instrument of His redemptive

RECOMMENDED READING

- Protestant—Catholic—Jew. Will Herberg. Doubleday. \$4.00.
- Sex in Christianity and Psychoanalysis. W. G. Cole. Oxford. \$4.00.
- Dante: *Purgatory*. Tr. by Dorothy L. Sayers. Penguin. 85 cents.
- Social & Polit. Philosophy of Jacques Maritain. Scribners. \$5.00.
- The Candlelight Kingdom. Ruth Korer. Macmillan. \$2.75.
- Robertson's Sermons. Harper. \$1.95.
- I and Thou. Martin Buber. Scribners. 50.
- Good and Evil. Martin Buber. Scribners. \$2.75.
- The Bent World. J. V. L. Casserley. Oxford. \$4.00.
- Episcopal Church and Its Work. Davy. Seabury. \$2.50.

purpose."

This sober, informative, well-written book by the author of *Judaism and Modern Man* (1951), is greatly valuable to all of us in helping us to see ourselves in our present setting.

The mention of Mr. Herberg's previous book leads me neatly to a brief word about a title closely similar:

► **Judaism for the Modern Age.** By Robert Gordis. Farrar, Straus & Cudahy. 368 pp. \$4.50.

Dr. Gordis, a distinguished Rabbi who lectures in Christian as well as in Jewish seminaries, here presents

a comprehensive statement on the nature and status of Judaism today, with of course particular reference to the Jewish community of this country. The Christian seriously concerned with the contemporary religious scene needs to know what Dr. Gordis' book can tell him about the life-of-faith of our Jewish neighbors.

It is quite fascinating in its chapters on "The Nature of Man in Judaism," and "The Jewish Concept of Marriage and the Family." All in all, we do well to remember that we worship together the God of Abraham, Isaac and Moses. END

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LIVING WITH YOUR FAMILY

'... we have access to the complete truths of history'

(CONTINUED FROM PAGE 25)

Many parents feel strongly anti-Roman for the entirely wrong reasons and are oblivious to factual and inherent wrongs. Roman youth, schooled in apologetics, can explode our youth's faulty understanding with professional deftness (even though at the same time his understanding of Protestantism is on a par with Russia's understanding of Democracy). Being no match, combined with being enamored, often sugar coats the pill that may later become bitter with experience The bride who must forfeit her long-dreamed-of wedding in her own church the wife who has no rest from child-bearing the parent whose child is taught that his religion is not equal in the sight of God the misunderstandings that cut so deeply the lack of oneness where it is needed most the otherwise perfect marriage, a cross.

We need only fear for our younger generation's *ignorance*, which is so unnecessary, for while Roman Catholics are permitted to read only writ-

ings approved by the Papacy, we have access to the complete truths of history. Factual, documented books (such as *American Freedom and Catholic Power*) can be gotten at any library.

Where did this power of the Roman Church come from to haunt us? From Protestants who accede to its demands, in every field from school buses to the marriage contract.

To the question "Doesn't it depend on the people involved?", James Pike in his book *If You Marry Outside Your Faith* says to the Younger Generation: "Suppose you wanted to fly the Atlantic and asked the agent 'Is it a safe trip?' and he answered, 'Oh yes, every once in a while a plane gets through' . . . wisdom would prompt you not to risk it . . . yet marriage is a longer flight and its failure even more excruciating" . . . Yet is our Younger Generation aware of the risk? Have parents instructed them?

Mrs. . .

Parents—are you able to instruct your young people about this? D. C.

THE COVENANT OF LAW

'It is natural that her law increased and changed too'

(CONTINUED FROM PAGE 24)

The basis of the covenant which now came into being was the Law of God, to which Israel promised faithful obedience. The Ten Commandments, found in one form in Exodus 20, may be taken as typifying the essential requirements of the Law. As the community grew and lived under new conditions, it is natural that her law increased and changed too. The collections of laws which now follow in Exodus, Leviticus and Numbers mostly come from much later times, but all bear witness to the conviction of Israel that there is a law of right and wrong and that the first duty of God's children is to obey it.

If we now turn to the New Testament passages, we may find ourselves in difficulty, for the selection from Romans is not an easy one. But it is an important passage and not so difficult once one grasps the central thought. Paul is trying to show that both in common sense and in the providence of God man had first to be introduced to the Covenant of Law before he could understand the Covenant of Grace in Christ.

Until men have been confronted

with God's demands in the Law, they cannot know that they are sinners. And until they have tried to keep the Law and failed, they cannot realize that they are helpless and in need of the grace which only Christ can give. So, says Paul, it was necessary that God should have led Moses to establish first the Covenant of Law, for only in this way could men become conscious of their fallen state and their need for God's redemptive work in Christ.

One of the interesting things about this chapter is that it is not a mere academic exercise in speculative theology, but is obviously in large measure autobiographical, and passionately so. In his own experience Paul, as a pious Pharisee, had found it impossible to live up to the Law's majestic demands. But it was this very sense of failure which opened his heart to the Gospel, and he was sure this was exactly why the Law had been given and was "holy and righteous and good."

The little verse from John nicely summarizes the covenants and strikes the proper affirmative note on which to end this study. END

Sergeant Friday's Blues

Jack Webb same tight-lipped, dead-pan policeman in new film

By VAN A. HARVEY

BEFORE the release of his new picture "Pete Kelly's Blues," it was widely reported that Jack Webb, director and star of "Dragnet," was anxious lest the public not accept him in any other role than that of Sgt. Friday of the Los Angeles Police Department.

Mr. Webb should worry less about the public and concentrate more resolutely on *being* someone other than Sgt. Friday. For the hero of "Pete Kelly's Blues" is in most respects the same tight-lipped, laconic, dead-pan police officer. Except that he's dropped the badge—although not the revolver—added a cornet, some jokes and some love-making. It's not that the public won't accept him in a new role. It is, rather, that he persists in playing his new part as he did the old one.

The Same 'Underplay'

"Pete Kelly's Blues" is not a bad picture. In fact, it is entertaining in its own way. The settings are quite good, the acting more or less adequate—Peggy Lee is surprisingly good—and the photography and color excellent. Add to this the nostalgia for the "twenties," some too-brief moments of Ella Fitzgerald and some still-briefer good jazz and you can kill an hour and a half fairly pleasantly. That is, if you like Sgt. Friday.

For the stamp of Sgt. Friday—I cannot help but think of him as synonymous with "Dragnet"—is over the entire picture. Not only does the camera rarely leave him, but everyone else seems to have taken on the same emotional tone, the same calculated underplay and the same lack of character dimension. Like "Dragnet," the same attention is paid to authentic detail, but also like "Dragnet" the authenticity is directed towards the wrong places, towards things rather than people, towards technicalities rather than character.

Contribution to Drama

It was not always like this. When Jack Webb first introduced "Dragnet" on the radio, the stories were distinguished not by plot or action but, in part, by characterization. Webb had a way of telling a story which

often allowed him to dwell quite realistically on minor characters, on their courage as well as their petty weaknesses. For the most part they were little people involved in minor tragedies and Webb, as the unemotional detective for whom violence and tragedy were everyday events, was an effective counterbalance to these interesting folk who wandered through the halls of the police department. Webb's calculated realism—later copied by other melodramas such as *Medic*—was a contribution of sorts to radio drama which has always been too enmeshed in plot and sentimentality.



Webb and Janet Leigh

Then this realism gradually assumed an unrealistic quality. Webb as director seemed more concerned to use it as an artificial device. It became much too calculated. His first motion picture, "Dragnet," had all of the vices and none of the virtues of his original radio plays. His concern for realism was concentrated on the techniques of the police, their wire-tapping systems, their ingenious detection devices and the like. Sometimes it even involved a too-realistic look at violence. For example, that

close-up of the man blasted at close range with a shotgun.

He is the 'Observed'

In "Pete Kelly's Blues" the same concern for technical accuracy is evident but even less concern than before with characterization and depth. In "Dragnet" Sgt. Friday was the spectator of life, through whose eyes we observed the minor tragedies of life. In this picture, he is the *observed*, the object of the story. What was formerly intended as a kind of unobtrusiveness has been transformed into a wooden impersonality. Sgt. Friday, the hero, lacks any heroic qualities. He has no depth, no individuality which might permit us to identify ourselves with him. He reveals no emotion—humor, love, nor hate. He makes no resolutions and he has no predominating purpose in life, not even to play jazz.

In this sense, "Pete Kelly's Blues" illustrates the worst as well as the best elements of the American motion picture tradition: excellent technique and little substance, although in this case Webb's directorial techniques tend to obtrude occasionally. Notice how many scenes begin with a "gimmick"—an unusual camera angle, an unconventional close-up or a surprise. The noted director Alfred Hitchcock is, of course, the master of this smooth technicality, but the same general tendency is to be found in most historical dramas, crime pictures and Biblical epics.

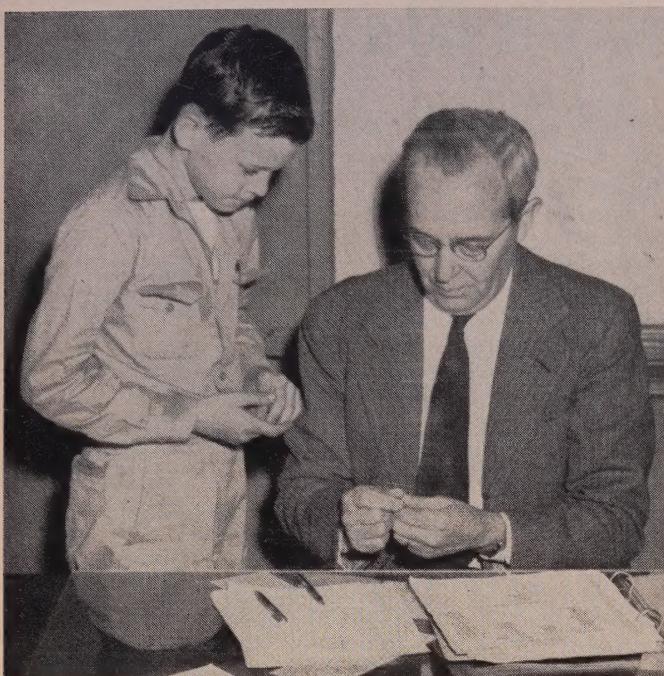
Accepted Substitution

Neither technique nor historical authenticity, however, can replace people, the real subject matter of drama, whether it is radio, television or the motion pictures. The disturbing fact is that we seem to have accepted the substitution, and in many cases the Church, which has a message which presupposes the paradoxical depths of personality, has tended to value technical proficiency and methods over substance.

If, as some say, Jack Webb is the new "find" in the entertainment world and this represents his aim and style, well... replay those "Pete Kelly's Blues." END



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It Wasn't So Crazy

By BETSY TUPMAN DEEKENS

"THERE'S no telling what these misguided females would pray for," the clergy said indignantly and demanded that a church official be present when women met in missionary societies to pray together.

"What is this crazy idea?" was also the outraged response of her church's elders when a Presbyterian lady started the first Female Missionary Society in New York State.

These comments are part of a National Council of Churches' lively press release on how this "crazy idea" of women's work in the church developed into today's United Church Women, which holds its national assembly next month.

Since the UCW is a group representing 10 million Protestant, Orthodox and Episcopal women, I'd like to join NCC in paying tribute to its members and their amazing accomplishments through the years.

Obviously, members of the earliest church women's groups were undaunted by such male comments as:

"This must be stopped at once. If it is allowed to go on, women will be completely unsexed and may even get the notion of having money of their own!"

What woman first organized a "female society" in the church? NCC doesn't know, but in 1793 Quaker women had formed "The Female Society for the Employment of the Poor." In 1800, Congregational and Baptist women organized the "Female Society for Missionary Purposes." Other churches followed suit.

Various attempts at organizing and reorganizing women's work in the Episcopal Church started as early as 1792, but it was in 1871 that the inauguration of the Woman's Auxiliary was made possible through General Convention action.

In 1908 the Council of Women for Home Missions was organized, the first inter-denominational attempt—followed by the Federation of Women's Boards of Foreign Missions in 1915. By 1929 the National

Council of Federated Church Women came into being.

These three groups merged in 1941 to become the United Council of Church Women, which in 1951 voted to become an NCC general department.

These women and many others like them down through the years have challenged public thinking into the channels they believed most helpful to the general welfare—undaunted by the time and effort involved in molding public opinion on such vast issues as world peace, civil liberties, freedom from prejudice and discrimination, economic and social protection of women and children, education and the United Nations.

Shortly after the first A-bomb was dropped on Hiroshima, Church women began a study on the civilian control of atomic energy and helped set up a National Commission on Atomic Information.

Many civil rights authorities, NCC tells us, credit Church women with being a major force in mobilizing public opinion to stem McCarthyism.

Twenty years before the Supreme Court decision on school integration, women initiated commissions and studies on prejudice. On the local level, they refused to hold meetings any place where all their members would not be received on an equal basis.

This is in addition to their other crusades to promote better community living in the way of housing and nursery projects; rehabilitation of prisoners; combatting the mental health problem; making room for refugees, and helping old people.

The granddaughters and great-granddaughters of the "misguided" females who had "crazy ideas" are meeting in Cleveland, Ohio, to map further strategy for building a better world Christian community. Their record certainly justifies our wishing UCW full speed ahead.

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FAITH: THE ESSENTIAL VIRTUE

'... the will responds to thought and to feeling'

(CONTINUED FROM PAGE 23)

typifies that ideal, but the inspiration is always a means to the end of virtue, not that end itself. Any inspiration is of the emotions, while the virtue of faith is of the will.

One's creed and human devotions are in a certain sense larger things than the virtue. They touch on more aspects of life than does the act of the will which is the virtue of faith. Furthermore, statements of belief and declarations of loyalty play a large part in spectacular and public activities which form an important part of many persons' lives. It is easy, therefore, to stress these more showy, more demonstrative forms of faith. One must, however, remember that in one important particular the virtue is more important than the creed or the loyalty. For the virtue results in action. The decisive part of a man's life, according to all intelligent interpreters, is what he does or refrains from doing. Action or restraint, as far as we can determine, are lodged in the will, not in the intellect or the emotion.

Yet, the will responds to thought and to feeling. Clear thinking and sound feeling normally result in good will. The power of accepting moral obligations ordinarily would depend upon what one believes and what one feels about such obligations. An explanation of life that makes virtue of no account or a devotion to a person or a cause that depreciates virtue does not, strange to say, deprive those who hold them entirely of the power to do good.

No man, in spite of the wickedness of his beliefs or loyalties, ever quite loses the virtue of faith. But it is clear that a conviction about life in which there is no proper recognition of virtue or a cherishing of a feeling that is degrading must work against good living. Therefore, no prudent man recognizing the mobility of virtue and the baseness of sin can either accept a creed or give a loyalty that makes virtue difficult or sin easy. The failure of a man's creed to explain or of the loyalty to support, the universal human conviction about virtue and sin leads the prudent man to reject them both.

As no man fails to accept and to act upon certain moral obligations, no man is utterly without faith. A man's creed and loyalties are important, but from the point of view of

virtue, their importance depends upon the extent to which they influence the will. For the essential virtue of faith is essentially an act of the will. END

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